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**JEWISH EXPOSITOR,**

AND

*FRIEND OF ISRAEL,*

CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

*Proceedings of the London Society.*

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: אקים את-סכת דויד הנפלת : Amos ix. 11.

Οὐκ ἀπόστατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.  
Rom. xi. 2. 26.

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VOL. XII.—1827.

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1827.





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JANUARY, 1827.

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THE LIGHT WHICH LEADS TO THE  
RIGHT TRUTH, THOSE WHO SHALL  
BE ENLIGHTENED BY IT OF THE  
SONS OF ISRAEL.

*(Continued from vol. xi. page 447.)*

[The object of Chapter III. is to prove, that the Christian faith, with regard to God, as One in Nature with three Persons, is not contrary to reason; and is even demonstrated with more certainty by reason. But the line of argument adopted is so metaphysical, and the reasonings so abstruse, that the Editors fearing they might lead to unprofitable speculations on the mysterious doctrine of the Trinity in unity, have deemed it right to omit it altogether, and to proceed with this valuable and interesting Paper, to Chapter IV.]

CHAPTER IV.

*Contains some proofs from Holy Scripture, which clearly demonstrate that Christ is the same, whom God promised in the Law and the Prophets; and that He was the true God, and likewise man; and not man only, as the Jews would suppose.*

VOL. XII.

I AM astonished at you, my brethren, people of Israel, that you believe the Bible to be a Divine book, and esteem it and honour it, and have a fear on account of it when you think of it, and it is always in your hands, and there is no prohibition against searching its holy writings, to see all that is said about the Messiah, the Son of David, and about all his titles of divinity and humanity, which shew clearly that the Messiah promised of God, for the salvation of Israel, was not to be man only, as you say, but God and man united; and that after all this, you deny the religion of Christians. The witnesses the Prophets cry aloud to all who wish to seek the knowledge of the truth apart from what is false. For this cause, I have desired to present some brief arguments from the words of the Prophets for your consideration, from that which you yourselves know, and have always at hand before you, praying you all, that when you read, you will take the veil from off the eyes of your understandings, which veil prevents your seeing the truth, and that

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you may see the truth with love for the knowledge of it.

1. The first proof is that which was declared by the prophet David in the second psalm, calling the Messiah, the *Holy* One of the Lord, who is the Son eternal, and by nature, of God the Father. After He has announced the many persecutions which the heathen, and the heads of the Jews, and the kings of the earth were to make against the Lord and his Anointed, in opposition to his law and religion, He says, in the beginning of the psalm, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed," &c. He says, speaking of the Son, the Messiah, "I have set my King upon my holy hill of Zion."—"Thou art my Son, this day have I begotten thee."—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." There is not a doubt, that in these words of the Prophet, nothing is intended but in reference to the Messiah, for he is announced at the beginning of the psalm. If the Messiah then be the Son of God, begotten of the Father, does not the Prophet signify by the words, "This day I have begotten thee;" the time present—Eternity, which is neither the time passed nor to come, but the present time, as to-day? And if the Messiah is to reign unto the uttermost parts of the earth, and all things are to be subject unto Him, will there not be then naturally a Son of God the Father, like unto Him in eternity, in reference to the Divinity, and being man also with regard to

the humanity; but not *man only*, as ye say?

2. The second proof is from the words of David, in Ps. cx. calling the Messiah, the Lord, to signify His likeness unto God the Father, saying, "The Lord said unto my Lord," &c. And after pointing out the power and greatness of the Messiah over his enemies, he shews the Father speaking in the language of God, saying, "From the womb of the morning thou hast the dew of thy youth." Here the Prophet shews, by these words, that the Messiah is by nature the Son of God, and like unto Him in eternity, with regard to His Divinity; for, by saying, "from the womb," is demonstrated the natural birth, as a birth by nature is from the womb. And by saying, "before the morning," is demonstrated that this birth is eternal before all time, for, "before the morning" there was no time, for God made the stars (or morning) to be signs of time and of seasons, as Moses saith in Genesis i. 14. Therefore the Messiah was begotten of God from eternity and by nature, and he is not man *only*, but God and man united.

3. The third proof is from the words of the same Prophet, Ps. xlv. who extols Messiah the King, and his church and kingdom. In this psalm the Messiah is called God three times. In the first place, he is called God, demonstrating His eternal and established kingdom, saying, with regard to Him, "Thy throne, O God, is for ever and ever." The Prophet, secondly, calls him God, announcing it by unction in unity with the Divinity, saying, "Therefore God, thy God, hath anointed Thee with the oil of gladness above thy fellows," which means, above all



the Prophets. In the third place, the Prophet calls Him Lord and God; speaking unto the church, he says, "For He is thy Lord, and worship thou Him;" surely these words refer to the Messiah only, and refer not to another, as certain Jewish Rabbies vainly interpret this psalm, referring it to Solomon; and thinking that the Prophet spoke these words of his Son. But Solomon was not called God, nor was his throne (or reign) eternal; whilst He that was spoken of in these verses is said to be God, and His throne to be for ever and ever. And this psalm truly and justly has reference to the Messiah, who is truly God, as clearly called so by the Prophet, and not man merely, but God and man united.

4. The fourth proof is that announced by Isaiah the Prophet, in reference to the nativity of the Saviour, as being born of a Virgin, though himself God. Speaking to the house of David, he says in chap. vii. verse 14: "The Lord himself shall give you a sign;" that is to say, the sign of redemption and salvation. And next he shews what this sign should be: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," which signifies, God with us. The Prophet in these words demonstrates that the Messiah, the Saviour and Redeemer, should be both God and man. For in saying that He was to be born of a Virgin, he demonstrates His humanity, which was brought forth of the Virgin Mary, daughter of Eloichim and Anna, of the house of David. And His Divinity is demonstrated in the words, that His name (that is, the name of Him who was thus to be brought forth) should be called

Immanuel, that is to say, God united with our nature. The Messiah, the Saviour, was therefore to be God incarnate, and not a mere man.

5. The fifth proof is that declared by the same Prophet, speaking of the Messiah, in chap. ix. ver. 6: "Unto us a child is born, unto us a Son is given." The word child proclaims his humanity, which was brought forth as a babe, of the Virgin Mary. And in saying that "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," is demonstrated His Divinity. For who is he whose name is wonderful in itself, but God? Who is he who enters into the counsels of God, but the three Persons of the Divinity? Who is the mighty God, the everlasting Father, who was to come, except God himself, who is named in Holy Scripture, by the terms mighty and powerful, mighty and great? Therefore, He who was thus named by the Prophet, was not man only, but likewise God.

6. The sixth proof is from the same Prophet likewise, in the place where the Messiah is evidently called, our Saviour, and God. He points Him forth by the signs and miracles which the Messiah was truly to work, saying in chapter xxxv. 4, 5, 6: "Behold your God will come with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." These words belong to none but the Messiah, who is called the Saviour in many parts of Scripture; for He was to come to save

His people from their sins, and to perform miracles and signs, as it was announced that He should do, by the Prophets. Therefore the Messiah is our God and Saviour, as the Prophet saith, and not man only, as you say.

7. The seventh proof is from the words of the same Prophet, in the passage where it is said, that the Gentiles and kingdoms of the world shall come to adore the Messiah, as you may see it is now done in the uttermost parts of the earth. The Prophet thus speaks of the Messiah in Isa. xlv. 14, 15: "Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come unto thee, and they shall be thine; they shall come after thee, in chains they shall come over, and they shall fall down unto thee; shall make supplication unto thee, saying, Surely God is in thee, and there is none else, and there is no God. Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." Could these words of the prophecy belong to any other than to the Messiah? Certainly not: for in the first place, these words cannot be referred to God only, as they cannot be believed to belong to God simply, as He is in himself. Secondly, they cannot be referred to one who is man simply, for they cannot be believed to belong to one who is only man; as the Prophet declares there is no other God but He. These words then cannot be referred or attributed to any other than the Messiah, as God and man; in reference to whom, as God, it is right to say, "There is no other God, and, verily, thou art God, O God of Israel, the Saviour;" and as man, to say of

him, "Thou art God that hidest thyself." According to this reasonable argument, more than what even went before, it should suffice to bring the Jews to the belief, that the Messiah, the Saviour, is not man merely, but God and man united.

8. The eighth proof is from Jeremiah the Prophet, who speaks respecting Messiah, the Saviour, declaring that He should be of the family of David, and that He, it was, who should save Judah and Israel, and that He was God; as he spake in the name of the Lord, Jer. xxiii. 5, 6: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, The Lord our righteousness." See, O sons of Israel, the clearness of these words of the Prophet, given in the language of God, in reference to the Saviour, appointed of God, of the family of David, and who was to save Judah. Him the Prophet pronounces by name, to be "the Lord our Righteousness;" as the prophet Isaiah saith, declaring "His name to be Immanuel, God with us." God will not give His name and honour to another, for it is said by the prophet Isaiah, xlii. 8, and xlvi. 11, "My glory I will not give unto another." We find not in the books of the Jews, nor in the books of their wise men, that God ever gave His name to any man; either to the Prophets, or to any amongst the just. And so the Rabbies Judah, Jonah, Sariah Gardos, say in the book called Zohar, in chap. xxvi. "God

gives not His name to any one, not even to the angels; for this great name belongs to the High God, and if any one should be bold enough to give this name of God to any man, his sin will be very great, and the pardon of this sin belongs to Him alone who is the owner of this great name." This was said by the Hebrew Rabbies and wise men. The High God, however, gives His name to Messiah, the Saviour. Messiah therefore is not man only, but God and man united, as Christians believe.

9. The ninth proof is from the declaration of Baruch,\* chap. iii. verse 26. After declaring that God is the Lord of the universe, and the creator and ruler of all things, he says, "This is our God, and there is none else. He has given all ways of knowledge, correcting his servant Jacob, and his beloved Israel; and after this He was manifested upon earth, and walked with men." Can there be any doubt that this prophecy demonstrates the Divinity of the Messiah? for it is shewn by the Prophet, "that He was manifested on the earth, and walked with men," after the Israelites had received the law. There was no one other than Christ who was to come, as promised by the Prophets, and to converse with men, and to fulfil the Law and the Prophets, and accomplish the salvation of the world. Moreover, in regard to Him, it is said by the same Prophet, that He is Lord of the universe—the Creator of all

things—commanding all things—and *that He is our God, there being none else.* Therefore Messiah himself is God, according to the declaration of the Prophet, and not man simply, as ye say; but God and man united, as the Christians believe.

We shall omit other proofs, that we may not be too prolix, and shall proceed to establish that the Messiah, God and man, has truly come; and this will be demonstrated by the marks which were appointed to prove His advent, as declared in Holy Scripture, and from the words of the Jewish Rabbies themselves.

(To be continued.)



GENERAL REMARKS ON THE QUESTION BETWEEN THE CHRISTIAN AND THE JEW, IN REPLY TO RABBI CROOLL'S QUERIES.

(Continued from vol. xi. page 456.)

*Sixth Question.*

7. Micah v. 4. relates proximately to Hezekiah, and ultimately to the Messiah. The name of Hezekiah itself was the name of his God, and of the holy one Israel combined: but Isaiah has taught us, and *Maimonides* has demonstrated, that NAME with respect to God, is ESSENCE; (*Moreh Nevochim*, p. 24.) even as God, the Messiah, is in essence his own name. "Behold, the NAME OF THE LORD cometh from far. Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, the MIGHTY ONE ISRAEL. And the Lord shall cause his glorious voice to be heard." Isa. xxx. 27.

\* The Editors did not consider themselves at liberty to omit this passage, on the mere ground of the writer having quoted an apocryphal book.—*Ed.*

All this refers to the birth of the Messiah as related by St. Luke, though likewise to his mystical birth still future, when life from the dead shall be given to the new creation, at the commencement of the millennium. For the church is his body, and must follow her head through all his tribulations unto glory, as developed in Rev. xi.

Prophecy is wonderfully cleared when its several revolutions in its orbit are distinguished; the first revolution of Micah's and Isaiah's prophecy, for they are but one and the same prophecy, was made in the days of Hezekiah; another in the days of *Jeshua*, and Zerubabel, of whom Zechariah speaks; another at the day of Pentecost; another at the destruction of Jerusalem; another at the fall of the Roman empire; another at the reformation; another is proceeding with rapid strides; after which, if it please God that we be both written in the Book, we shall shout together, *Worthy is the Lamb*.

But I regret that some Christian commentators should have rested satisfied in applying the fourth and fifth chapters of the Revelation principally to the encampment of Israel in the wilderness. This indeed was the groundwork, but for the superstructure or development of that encampment, according to those chapters, we must look to such commentators as the celebrated Daubuz.

So God divideth to every man severally as he willeth. Prophecy, like its author, is without shadow of change; when it declares the future, in the same identical words it declares also the past, as exactly as the astronomer describes every future revolution of the earth round the sun, when he describes

any one of them.—*Vitam continet una dies*.

The time is coming when it will be manifest that God hath raised up in every age true interpreters of prophecy, who, nevertheless, individually often believed no one else to be right but himself, and founded his scheme on the ruins of his predecessor, as wisely however as the astronomer would argue that his description of the revolution of the earth round the sun, could never heretofore nor hereafter be made, because this year witnessed the revolution described. *Deus solet uno sigillo varias materias signare*, says that learned writer *Reuchlin*, who entered most deeply into these questions.

After all, does it follow that you are not MAN, because as a PERSON you ask your father to bestow upon you an inheritance? As *man*, every child, woman, and hero, are *undistinguishably* ONE MAN; but, as *persons*, they may be subordinate, because one may communicate, and the other receive humanity. "This is the book of the generations of Adam: in the day that God created Adam. In the similitude of Elohim formed he him. Male and female created he them, and called their name Adam." Gen. v. 1.

This is that similitude by which only we know *analogically*, the invisible things of God, even his eternal power and Godhead. If that which is born of the flesh be flesh, then that which is born of God is God, as perfectly and undistinguishable, the one as the other.

And if he that communicates the humanity with its several attributes, each attribute one and the same to him that is begotten, be

superior *personally* to him that receives the same; what inconsistency would there be if the son of God should ask of his father to *bestow upon him* the inheritance of the universe? Much less, if with respect to his human nature, he should make the same request.

We have stated our belief on these complicated questions in a form of words very simple to those, who can distinguish between substance and person in the human nature. It is the Athanasian creed; by which admirable synopsis of Scriptures we may pretty well ascertain the additions to or diminutions from the Bible, which prevail in our own age; or I might add, the additions to or diminutions from *common sense*; for it is a standard alike, of either divine or human knowledge, as it respects both God and man.

#### *Seventh Question.*

No one questions but that the Messiah, *as man*, was included in the covenant. You say that the covenant made in Deut. xxix. was with his own generation, and with all the generations of Israel that should appear in the world *for ever, until the time of the end of the world*. Thus it comes out that your FOR EVER is only until the end of this world. Be consistent; and how will you prove that you have any *real everlasting* life?

We believe that FOR EVER is a type; because we have no word to express *positively* any thing of which we have no idea, as we certainly have none, of proper eternity. Thus, *αιωνιος*, properly means, *as long as the world shall last*; and is so to be understood in typical subjects; but sometimes it means no longer duration than that of a particular dispensation, or even of a particular age; in all

which cases, the subject shews the first intention. Sometimes again, the subject requires that we should in some respect, consider such terms as *αιωνιος*, to express the duration of a dispensation in the letter; which duration, nevertheless, in another respect, either continues to the end of the world, or is in antitype, *properly eternal*. Thus circumcision was *αιωνιος*, with respect to the age of the law; and is *αιωνιος* also, with respect to the *heart*, in the Gospel dispensation; and the *holiness*, which is its antitype, is properly eternal. And these three senses hold good also in the Covenant of which you are now speaking. And this distinction only can preserve your own prophets from the charge of contradicting Moses, when they declare that there shall be an end of certain rites, which Moses had declared should be *for ever*.

I cannot but add, that I think, if any impartial person will read the twenty-ninth chapter of Deuteronomy attentively, and consider what has been your state, and that of your land for nearly two Millennaries, he will hardly subscribe to your assertion that your *apples* are of so fine a quality as you boast; but *Nascitur ex Malo quicquid in orbe Mali est*.

#### *Eighth Question.*

1. The eleventh chapter of Isaiah is in first intention, a prediction of the reign of Hezekiah, but it relates also, most properly, to the birth of the Messiah, and to the progress of his kingdom; and likewise, to his second advent. As Hezekiah, by his prayers, instrumentally destroyed the Assyrian head of the old serpent, so did our Messiah, by his holy nativity, deliver believers from the wicked one, by the breath of divinity

united to humanity. In the progress of his life, as in that of his dispensation, he was gradually to complete and extend his conquests. And therefore, it is said, that while he was at the breast, and when he was weaned, he carried on his conquest of the world, the flesh, and the devil. It is the union of the seven Spirits of God, or the Holy Ghost in all his powers and essence, to the tender plant of humanity which the prophet describes. And the twelfth chapter accordingly is the hymn of the Virgin Mary, the true Miriam, the *inhabitant* of Zion. (ch. xii. 6. in Hebrew). The author of Ecclesiasticus here saw the first intention, as well as that more was meant than meets the ear, Eccclus. xlviii. 17, &c.

It is demonstrable that the prophet speaks in chap. xi. of *the Holy Seed* of chap. vi. 13. viz. of the Immanuel, or Virgin's Son, of chap. vii. 14. viii. 10, and of the *God-Virile*, of chap. ix. 5, 6. x. 21, as surely as the comparison of things spiritual with spiritual can prove any thing. And accordingly St. John, in the eleventh and twelfth chapters, has so applied chap. vi. and vii. of Isaiah, and in chap. v. has explained what is intended by the Spirit resting upon the feeble Lamb, the tender Plant. Behold then, how the feeble Lamb, which, as a mere mortal, is led to the slaughter; while, at the same time, as born of the Spirit, it sustaineth the sins of the whole world! Can you, for one moment, think that the august apparatus for the seed of the woman, the King of Glory from the foundation of the world, was intended merely to usher in a mere man of the world, and a house-breaker, who can gratify your national vanity for no longer

a period than that of the grass which to-day is, &c. O believe in Jesus, and raise your eyes from the dirt, to the promise of the "life which now is, and of that which is to come!"

2. You observe that the beginning of the second verse of the eleventh chapter of Isaiah, is, "And the Spirit of the Lord shall rest upon him." This sentence proves, you say, that the Spirit of the Lord is not God himself, but it is a gift of God given to the Messiah. But the first verse of this chapter, on the contrary, is designed to declare that the Messiah should be made of the seed of David according to the flesh, as the second verse is to predict that he should be the son of God, Jehovah of Jehovah, according to the Holy Ghost, precisely as was certified to John the Baptist, by the Spirit resting upon the Messiah; after which, we believe, that as the second Adam turning the wilderness into Eden, he defeated *the Evil one* here ultimately intended. Were this chapter harmonized with the synchronical chapters near it, you would feel the littleness of your prejudices. Here you again favour us with your favourite *non sequitur*, that because the Spirit of the Lord is given to other men, therefore the Messiah is *only* a man. Why, Sir, this mode of reasoning is worthy of the Unitarian translators of St. John's Gospel.

3. You infer that the Spirit of God is not God, because it is a gift of God given to the Messiah. This strange position rests upon the ground that it is a *gift of God*, as you assert, without alleging proof as respects to this place. But, for the sake of argument, admitting it to be a gift here,

whence do you infer that a *gift* of God may not be *God*? Man gives life and his own nature to his son; but do we therefore conclude that his son is not *man*, because he *receives* the human nature from his father? No, we infer, that that which is born of the flesh is flesh; and, by analogy, which is our only medium of knowing the invisible power and Godhead, we infer, that that which is born of God is God. Secondly, you infer, perhaps, that the gift of God is not God, because *gift of God* must be distinguished in essence, from *God*. Hear then Maimonides, respecting even the names of God: "Ad hoc quod attinet, explicabitur tibi aliàs, quod apud eos qui Deum perfectè apprehendunt, non nominetur nominibus et attributis multis, et quòd illæ denominationes vel illa attributa omnia ad unam rem redeant, ad eamque referantur, ad ipsius nempe essentiam, non ad aliquid extra eam."—*Moreh Nevochim*, p. 24.

Now the Messiah is called *the Name of Jehovah* in Isa. xxx. 27, where his birth, as here, is described, and his annunciation foretold. The Spirit is much more obviously *Essence* than *Name* is, for we distinguish between a man and his name, but we hardly distinguish between a man and his spirit. Therefore grace has an essence, when simply considered under the first predicament, and that essence is the Holy Ghost. So love in man is an effect, with respect to the receiver, but in the first predicament it is the giver, not the gift.

But compare all that the Scripture says of the grace of God; you will find that he is *an active cause*, and not a passive gift, as this very place shews. Does So-

lomon in the Proverbs—do the authors of Ecclesiasticus and Wisdom consider the Spirit of God as a passive gift or an active agent? Was He that rested upon the great deep, and brooded over the abyss, only a gift, and not an agent? Even so in this new creation of the world, in this ascent of the earth, and with it of the second Adam from the water of baptism, the seven-fold spirit, or the Spirit of life without measure, did He rest upon the head of the second Adam, as a gift, or as a person? "The Lord possessed me in the beginning of his way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was," Prov. viii. 22. "Wisdom hath builded her house, she hath hewn out her SEVEN pillars," chap. ix. 1. Isa. xi. 2. Rev. v. 6.—See Bishop Pearson on the Creed for the Divinity of the Holy Spirit.

But further, with respect to the prediction of Isaiah xi., that the Spirit should *rest* upon the Messiah, we may further state to you, that we are taught in the New Testament, that every good and perfect gift cometh down from the Father of lights, and that these lights are of his substance, the *εμφυτος λογος*, which, being grafted on the old stock, regenerates the soul. Hence St. Paul denominates them *πνευμαλια*, and St. John, the seven eyes of the Lamb sent forth unto all the world. The fourth and fifth chapters of the Apocalypse reveal to us what Moses beheld on the Mount, as Joseph Mede has demonstrated; the three in one; and the one in seven; ten and not nine; ten and not eleven. And you know that these ten have a common substance, and distinct personal agency

ascribed to them. *רוח* is found often enough in the Targum, to satisfy any one that your fathers knew HIM to be a *substance*. And the Book of Wisdom also assures us that Wisdom is a substance, and an active agent, chap. vii.—*See Meuschen's N. T. Talmudicum*, p. 1090.

But to give a more familiar example, *Reason* is a property, and it is also a substance; and so are the properties of the Holy Spirit substance, for all these *inworketh* one and the same Spirit, 1 Cor. xii. 4; and because they are substances, they are called *Spirits*, 1 Cor. xii. 10, and xiv. 12.—*See Aristotle's Ethicks*, p. 14.

And it is an observable illustration that *the faithful witness* in heaven, the type of the *Glory*, i. e. the Holy Spirit in his seven-fold operations, the bow which God set in the cloud, is in substance *one* light, though manifested in *seven* forms.

And it is no new observation that God has stamped his own image upon all his works; and that, likewise, there is a regular descent of correspondencies from himself to his lowest agents and instruments, as from seven spirits to seven angels, seven deacons, seven churches, seven lamps. *Deus solet uno sigillo varias materias signare*.—Reuchlin. Compare Isa. xi. 2. with Rev. v. 7. 1 Cor. xii. 29, 30.

#### *Ninth Question.*

1. The question is not whether all the sins of Israel shall be forgiven or not, but what is the Scriptural *definition* of Israel. Let the visible Israel be as numerous as the sand of the sea; the holy seed only, is, in substance, Israel. The rest have not their sins forgiven. He shall gather his wheat into the

garner, but he shall burn the chaff with unquenchable fire.

2. When you say that God has promised Israel to forgive all their sins in due time, you admit that you are in need of a physician, and so demonstrate that your own promise does not apply to yourselves, viz., that a man that is sound and well, is not in need of a physician.

3. You deceive yourselves, by assuming, that because you are Jews by bodily descent, you are therefore Jews in the full Scriptural sense of the term. '*Judah* thou art he whom thy brethren shall *praise*;' but we do not *praise* you while you praise yourselves. He that honoureth himself, his honour is nothing. If you attend to the thirty-third chapter of Job, you will find that in this thou art not just, and that a messenger may perhaps be made beneficial to you, by reminding you, that it was not by boasting that Daniel was privileged to learn the termination of the first captivity in Babylon; and be assured, we do not desire to justify you, less than Elihu did to justify Job. We are commanded to preach the Gospel to you; and while we stand upon the tower, and watch the fall of the city of self-righteousness, we should be wanting to our duty, if we either added to or diminished from the Gospel message, which is, that *The just shall live by faith*; but he that believeth not, shall be damned.

You ask me what occasion you have to run after any one? I answer, the greatest occasion; for had you believed Moses, you would have believed, that a prophet the Lord your God should raise up like unto him, whom he commanded you to hear.



Come, O Israel, down unto the Gentiles, and cry no longer for your leanness; for, blessed be your Joseph, we have enough and to spare, and we would nourish you and your little ones.

*Tenth Question.*

“For I am with thee, saith the Lord, to save thee; for I will make a consummation of all nations whither I have scattered thee, yet will I not make a consummation of thee, but I will arrest thee for selection; and diminishing, I will not diminish thee.”

Now this is precisely what we expect, viz. that the fulness of the Gentiles shall come in, and so shall all that is Israel in spirit and in truth, be saved. Diminished you will be, to make you white, and separate from you those that cleave to you with false professions; and so will you be diminished; but at the same time, nevertheless, you will not be diminished; for the fulness of the Gentiles, as the complement, shall come unto you, even into the seed of Abraham, in which they have as sure a promise of the blessing, by engrafting, as yourselves have, by being engrafted into the one proper seed, the Messiah; so that, both Jew and Gentile are one in Christ by faith.

Such a sense of the text as I have here given, I trust, you will consider as consistent with the original text, though I would not exclude your sense of consummation, in respect to the Gentiles, as opposed to *spiritual* Israel. The words, as well as the works of God, have more intentions in them, than human words and works have, and both these senses are consistent. And it may further come to pass, that the constitution of all Gentile governments

may be demolished, when the Theocracy shall be again restored upon the earth, and the Lord shall be King over all the earth, Zech. xiv. 9.

But you must not demolish us altogether; for some are to be left to go up to Jerusalem to worship annually, *ibid.* ver. 16. Even the sixth part of Gog shall be left, Ezek. xxxix. 2.

(*To be continued.*)



REMARKS ON THE BOOK OF REVELATIONS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

At a moment when the attention of so many eminent Christians seems turned, as it were by the Spirit of God, to the investigation of those prophecies which speak of the conversion of Israel, the destruction of antichrist, and the second coming of our Lord; and when the press abounds with commentaries on these important subjects, I should much wish to be enabled to call the attention of others, to a plan of interpretation of the Book of Revelations, which was suggested a few years since, and as far as I can discover, has not met with much attention.

The writer to whom I allude, observes that the Book of Revelations is always treated as one *continued prophetic history*; and he proposes to divide it into separate and distinct prophecies, like the books of the prophet Daniel, and the prophet Zechariah. According to his view, each separate set of symbols is a separate and distinct prophecy, and he gives a sketch of his interpretation of the apocalypse on this plan, which appears to me plain and simple in itself, and in that respect very

different from the complex schemes which are found in some other writers.

It is not to be expected that those who have formed, much less those who have published, schemes of their own, will be likely to change their views, for the views of another person. To such I do not address myself, but I confess I should be much gratified to learn the opinion of any one whose mind is new to the subject, and who feels a real interest in it, touching the plan of interpretation proposed. I mean, I should like to know how far such a plan of interpretation would commend it-

self to an intelligent mind, which has no previous bias.

I do not mention the publication I allude to, as I should much prefer having the opinion of some one of your Correspondents, such as I have described, without his reading the arguments in favour of the interpretation proposed, or knowing the results arising from it.

Hoping that you will allow your Expositor to afford me the means of acquiring the information I seek, I am, Gentlemen,

Your's respectfully,

PHILALETHES.

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#### NOTICES OF BOOKS ON JEWISH SUBJECTS.

*A Brief Account of the Zoharite Jews.* By M. J. Mayers. Deighton & Son, and Stevenson, Cambridge; Nesbitt, London; and Curry & Co., Dublin. 8vo. 2s. 6d.

THE limits of the Jewish Expositor will not admit of elaborate reviews of works which relate to God's ancient people, yet the Editors gladly avail themselves of a small space, for the purpose of affording notices of such works as bear upon the Israelitish nation, and of giving a faint outline of the plans of those authors who have directed their studies and researches to that particular subject.

The Work now announced, is calculated to excite a degree of interest in the minds of those who are friendly to the object of the London Society, inasmuch as it proceeds from the pen of a Jew converted to Christianity, and who evinces a "desire," and no doubt

gives vent to that feeling in "prayer to God," that Israel may be saved.

Having lately made an extensive tour in Europe, in connection with a kindred Society, he embraced the opportunities which were presented to him of enquiring every where into the state and circumstances of his brethren according to the flesh, and in the short preface to the Work before us, intimates his intention of publishing, at no very distant period, the result of his enquiries; but having related some particulars relative to the *Zoharite Jews* to a friend, he states that he has been induced to draw up a separate account respecting them; and our readers will augur some good of such an individual, who openly avows both his principles and opinions on this occasion in the following terms. Having remarked on some of the views and characteristics of the Zoharites, he concludes his preface thus:

"And however exalted their

views may be of moral excellence, yet, whilst the great truth of 'God manifest in the flesh,' reconciling the world unto himself, is kept out of view, no progress can be made in the renewal of our hearts. It is Christ alone, who is the power of God, and the wisdom of God. And the history of the Zoharites affords an additional proof that it is by no refinement of intellect, that the depravity of our nature is to be healed, but that the Gospel alone is the power of God unto salvation; and that by beholding in it the glory of God, as in a glass, we may be changed from glory to glory, even as by the Spirit of the Lord."

It should appear from our author, that the Zoharite Jews take their name and title from the book *Zohar*, a cabalistical work, for which they have great reverence; that they are known also by the name of Sabathians, from their founder, Sabbathæi Tzevi, who was born at Smyrna, A.D. 1625, and who, in early life, having studied the prophecies relating to the Messiah, and eventually arrived at Jerusalem, chose a Jew of great learning and reputation at Gaza, as his harbinger, who proclaimed this impostor as "the Saviour of Israel, the Anointed of the God of Jacob, to whom all the prophets had borne witness."

As Christ in the days of his flesh reproved the unbelief of the Jews, by remarking, that though they rejected Him who possessed most indubitably all the features of the true Messiah, yet if any should arise in his own name, him they would receive; so it was fulfilled. Multitudes of Jews flocked to Tzevi's standard. After travelling from place to place with various success, he was charged with the

design of overturning the Turkish empire, and when apprehended, by order of the Sultan, to avoid the immediate danger which threatened him, he embraced the Mahometan faith, in which he died in September, 1676.

Our author proceeds to give an account of various other impostors, who arose during the latter part of the seventeenth century, among the Zoharites. It appears that the doctrines of the book of Zohar, so far as they are known at the present day, seem to be so consistent with the mystery of faith revealed in the Old, as well as the New Testament, that they may be considered the doctrines of the ancient Jewish church. The impostors who succeeded Tzevi in 1700, sent out about one hundred and twenty Missionaries, who went through Bohemia, Moravia, the whole of Germany and Holland, preaching repentance in the name of Sabbathæi Tzevi, and exhorting their countrymen to repair to Jerusalem, as the kingdom of heaven was at hand.

In the year 1750, Jacob Frank, a Polish Jew, one of the sect, made greater progress than all his predecessors, and, having in the height of his popularity applied to the bishop of Podolia, of known influence at court, who interested himself with the king of Poland, obtained a charter; by virtue of which this sect was first publicly acknowledged as a peculiar community of Jews under the name of *Zoharites*, from their receiving the book *Zohar* as the fundamental of their religion, and rejecting the Talmud.

Mr. Mayers then proceeds to detail the tenets of the sect, in which are many scriptural truths, though mixed up with gross er-

rors ; and he then remarks, " That the bishop of Podolia, pleased with the articles of this creed ; and from their similarity to the doctrines of Christianity, considering it an easy task to persuade these Jews to join the Christian church, afforded them his protection, and obtained for them various privileges." It appeared, however, that with their outward conformity to the Christian scheme, they applied their creed to Sabbathæi Tzevi, and not to Jesus Christ ; in consequence of this, they became exposed to opposition and persecution on the part of the church of Rome, and were viewed as enemies to the truth, both by Jews and Christians.

The forementioned Jacob Frank, by various artifices, raised himself to great celebrity among the sect, and died so lately as 1791. With him disappeared the chief support of the Zoharites, who became dispersed chiefly about Bohemia, Moravia, Poland, and the two Turkish provinces of Moldavia and Wallachia. The children of Frank made an effort, after his decease, to revive the sect, but without success. They sent an epistle for this purpose, round to all the Jews in their respective countries, which epistle is given verbatim. This curious

document is followed by a statement of the religious sentiments entertained by the Zoharites, which statement was published in a series of letters, by one of their number.

In closing these remarks, and recommending this interesting pamphlet to our readers, we cannot but express the pleasure we have experienced in the perusal of it : and observing that some of the tenets which are held by this sect are essentially Christian, we entertain the hope, that by the blessing of God upon the labours of those devoted Missionaries whose fields of exertion lie in those countries of Europe where this people most abound, the pure word of God may have free course, and be glorified among them ; and that when they shall be thus turned unto the Lord, the veil that now blinds them shall be taken away : and this anticipation is strengthened by the following short address appended, by one of the sect, to the epistle, and directed to Jews : " My brethren, be assured, that whoever shall knock, to him the door shall be opened, and that he who seeks, shall find. Let us unite together in prayer in the words of David : ' Shew us, O Lord, thy ways, and teach us to walk in thy paths.' Amen."

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POETRY.

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" Is it nothing to you, all ye that pass by?"—LAMENTATIONS.

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Who art thou of the veiled countenance,  
That sittest by the way, alone—alone,  
Looking a queenly widow? thy drooped hair  
Kissed by the dust—thy vest, incarnardined,  
As from the wine-press of the wrath of God—  
Thine ancient harp beside thee without string,  
In exile from its music? Answer me!

“Who art THOU that constrainest thus my woe  
 To answer thee? If ever thou hast walked  
 I’ the caverned past, to make its echoes speak—  
 If face to face thou stoodest with the dead  
 Ages, to mark the features of their ghosts—  
 Then say what thou hast heard most wonderful—  
 Then say what thou hast seen most excellent,  
 In all the earth, and *I* will answer *thee!*”

I heard a rushing from the mighty sea,  
 Which was not of his waters! man and horse,  
 Woman and child, harper and trumpeter,  
 Did send the noise of lip from the old seat  
 Of silence and the waves: Leviathan  
 Quaked at the sound o’ the trumpet—and the tongue  
 Of all the shrunken deep was chained with dread.  
 I saw a mountain, garmented in clouds  
 Which ever and anon the lightnings rent—  
 In whose path did the thunders shout, deep-voiced,  
 As those who rush to battle! There was fear  
 Below, among the people! On their brows  
 Swung the tempestuous light, while all their hosts  
 Murmured and heaved like woods i’ the wind. Our God,  
 The Lord, whose shadow is the light of worlds,  
 Dwelt on that cloud-girt mount—their Lawgiver!  
 I saw a glorious City. At her gates,  
 The Elders sat rejoicing—in her streets,  
 The young men touched instruments musical—  
 The Lord was in her temple! Thou dost know  
 Zion! Now answer me!

“Oh woe! Oh woe!  
 Woe for the pleasant things! Go back to Time—  
 And find what thou hast seen most desolate,  
 In all the earth; and *I* will answer thee!”

I saw the glorious City! she who erst  
 Was full of people, sat in solitude:  
 Her Elders had all ceased from her gate,  
 Her young men from their music: in the streets  
 Men staggered, as the blind, with blooded vest—  
 And none did touch them; for there came a cry,  
 ‘Touch not! it is unclean—depart: depart!’  
 And so, they fled and wandered! Then I knew  
 That they had crucified their King, the Christ—  
 Therefore the crown had fallen from their brows—  
 Therefore their mountain waxed desolate,  
 Whereon the foxes walk—therefore their dance  
 Turned to mourning—their heart’s joy to woe—  
 Their organ to the voice of them that weep!  
 Now answer me.

“I’ the voice of them that weep,  
 I answer thee! woe for the Holy Place!  
 She who was great among the multitudes,  
 She who was Princess among provinces,  
 She who was called the joy of all the earth,

Beauty's perfection, and the throne of God—  
 How doth she crouch in darkness—the despised—  
 The hissing of the nations—pouring her heart,  
 Like water, i' the night watches! I unveil  
 Her face to thee: her beauty is depart—  
 Her lovers stand afar off—she doth stretch  
 Her chained hands uncomforted! For *thee*,  
 Tell me from whence the light upon thy brow,  
 And tell from whence the Book within thy clasp;  
 What dost thou find therein?"

The Crucified!

He who redeems His people from their sins!—  
 Comfort to Israel!—Peace!—

“Oh Christian man!

GIVE ME THY BOOK!”—

E. B. B.

## PROCEEDINGS OF THE LONDON SOCIETY.

### MEDITERRANEAN.

A LETTER has been received from a Friend, who passed through Venice, a short time since, of which the following is an extract:—

On my arrival at Venice, I made an early visit to that quarter which possessed most interest for me. It was remote from the centre of the city, and detached, under the usual name of Ghetto, though strict residence there by the class for whom it is appropriated, is not required by the government, nor any other restraint that I could learn. Passing through, I was struck by a degree of filth, and squalid appearance of the populace, not seen in other quarters of Venice, Leghorn, or Gibraltar. It is clear that the more opulent Jews reside elsewhere. Many have villas on the banks of the Brenta, between Padua and Venice; many have altogether gone to Trieste, or emigrated, in consequence of the rapidly declining state of Venice, under the present government. Upon entering the largest of the synagogues, the same neglect of cleanliness was but too manifest. Though in the week of the Passover, (as kept by Jews) I found it at noon empty, and on enquiry from the porter, or sexton,

learned that no extra services were performed, in which it differed from the synagogue of Leghorn. The Jews' passover this year was in the third week of April. The feast of unleavened bread was kept as by the law, but no paschal lamb was slain; the true paschal lamb having been once offered up, the very type was no longer to be had in remembrance. I enquired of the sexton, how many Jews might inhabit Venice. He answered, 500 families. In this, I believe, he spoke correctly. He seemed not to be a man that I could depend upon for a faithful report; but a friend has favoured me with a memorandum, stating the number to be 1900, which would make nearly four individuals to each family;—a pretty fair average. I was led to rate the number much higher, but it must be recollected how many Jews have retired from Venice, whose occupation, however, may occasionally call them to sojourn in it for a short time. The synagogues are eight, but most of them very small, as indeed is the principal one itself, if compared with those of L. and Gibraltar. It is evident the Jewish population must have much diminished, for the principal synagogue alone would be sufficient for the present population. Indeed the Jewish population of Trieste is in a great degree

composed of those who have once resided in Venice, and have forsaken the falling capital, to pursue their beloved commerce in the rising one. Of the 1900, the large proportion of 800 is said to be paupers, subsisting upon alms; the usual fate of decaying cities, once fair and flourishing, laying up treasures for many years, but not *rich unto God*. Nearly a fourth of the entire population of Venice is in the same penury. The Jews have but one Rabbi, with his three assistants. Upon my retiring, the fellow said he usually had a sequin for shewing the synagogue. He was, however, very thankful for what he received—a franc. At the close of the same week, I again visited the Ghetto, but could get no further information. There is a great want of Italian tracts for the Jews. They do not understand the Hebrew, one in a hundred. Some can read the Hebrew character, as one may read inscriptions upon ancient monuments, without having an idea of their signification. The reading is often a part of their school education, that they may bear a part in the public service of the synagogue, which is in the Hebrew tongue, but the understanding or affixing any distinct idea to the different words is usually neglected. Had I had tracts, I should have hesitated committing them to the hands of this sexton. I would first see some possibility of their being received for the purpose for which they are distributed.

May 30.—I went to visit Mr. Y., a Jewish merchant, who was the only one now in Venice known to my friend, and supposed to be a liberal man. He received us very politely; and after a little conversation, I told him I wished to see the Hebrew schools of education. He accordingly recommended me to one in Santa Fosca, which, he said, was a public elementary school. On enquiry, I found it was not confined to the Jews, who, he said, were not under any exclusive education in Venice. He did not, however, think proper to name any school entirely Hebrew. On my asking him if the Hebrew Scriptures were read in the school he mentioned, he

replied in the affirmative. This was not the fact.

I. Pray whence do you procure the Scriptures?

Y. In Venice.

I. Is there any objection to receive them from any other source?

Y. The Rabbies would object to any copies not precisely approved of by them, and the government would allow none which were not examined by the Censor.

I. Would Hebrew Bibles, printed at Halle, be admitted?

Y. I believe not, particularly if they came from any association; the government is jealous of all associations.

I. Might one venture to make a present of the Hebrew prophets, or the Hebrew Bible?

Y. Of one or two, perhaps.

I. You do not think one would be allowed to introduce them publicly?

Y. I do not.

Mr. Y., in naming the public school, did not offer me any introduction there. I asked if he knew of any other school, and he wrote, "Scuola Elementare Maggiore a San Provolo," and so we parted. This last school proved to be not at all connected with the Jews, and inaccessible in the hours of business. It appeared to my friend and myself that Mr. Y. did not relish my enquiries.

May 31.—I went to visit the Santa Fosca school; it was near, not in the Ghetto, as I expected, and the San Provolo was quite distant. It had three compartments, containing altogether about 140 boys, with three masters, priests, under the direction of the metropolitan, and the school books are approved by the same authority. They were all Italian; among them was the History of the Old and New Testament, in dialogues, like Castalio's. They gave me an opportunity of asking, if some of the scholars were not Jewish; which, indeed, their countenances shewed plainly enough. The master said, "Yes, they read in the first part, the Old Testament." Another of their books was a catechism, and another one on the duties of subjects to monarchs. In it there was

one chapter on the duties of soldiers. There was a grammar, a spelling book, a book of arithmetic, and I believe none other. All were printed by authority. No Hebrew was taught in the school. I saw plainly enough that our friend Mr. Y. had put me upon a wrong scent; I therefore went to the Ghetto, and asked a Jew where they sold Hebrew books. He brought me to a bookseller. I asked to see all the different Hebrew books he had. He first shewed me prayer-books, printed in Venice; then the Pentateuch, Italian, and Hebrew, 5 vols. 12mo, printed in Venice; then the Hebrew Bible, in 6 vols. 12mo, printed at Vienna. Of this he had but one copy, and asked for it, bound, sixteen florins, or about 2*l.* British. There was a vocabulary, Italian and Hebrew, printed at Venice, Vienna, or Reggio; a few psalters, double the price of those at Leghorn; making altogether a most scanty collection. It is very plain the prayer book is most in use; and that the scriptures, either in whole or in part, are little in demand. I bought a psalter, to open the way to conversation. The Pentateuch above mentioned, cost seven florins, or 17*s.* 6*d.*; the Psalter, 1*s.* 8*d.* I observed how much dearer the Hebrew books were here than at Leghorn. The bookseller said, that none were permitted to enter Venice, but those from Vienna, *direct by land*, with certificates of their coming thence; that if they touched at Trieste, the detention of them was almost equal to a confiscation; that none could come from any other quarter, even though offering to pay duty; that the two or three books I saw printed elsewhere, were brought by private hands; that those printed even at Venice were under the Censor's sanction; indeed, I saw myself in them, "*confaculta dei Superiori.*" The bookseller then asked me if I ever saw the Pentateuch of the Karaites, printed at Constantinople? he said that it was in great request, and very dear; he believed he could find me one. I said I was not in want of it, for so far as the Pentateuch, I did not believe there was any difference between the

Karaite copy and their's. He informed me that the Karaites were very numerous at Constantinople; that there were 3000 Jews in Venice (this I think over-rated); that those at Trieste were better regulated and educated than those of Venice. I then turned the conversation to the schools; of which, he said, there were seven or eight in the Ghetto. I went to one which happened to be opposite his house; on ascending the stairs, I was shewn into a school-room then empty, as the scholars were only just beginning to assemble at mid-day. The master said he had nothing to shew me, nothing but a few school books locked up *in this*—pointing to a chest, which he did not offer to open. There was a written paper on the walls, stating the hours of attendance, and the course of study to be followed through the week; religious instruction was appointed for Saturday, among which was the reading of an office for the dead, "*per i defunti.*" I asked, was there an office for the dead among the Hebrews? 'Yes, like your mass.' "What is it?" 'Reading some of the psalms of David.' "Then you read the psalms of David?" 'We do.' I then took out the little psalter I bought at the bookseller's, and asked him to allow a boy of about twelve, that just came in, to read some for me. The master took the book from my hand, and opening it in the middle, requested me to read the Hebrew, which I did imperfectly. I then turned to the first psalm, which I previously had read, and requested the boy to read. He did so, and I believe correctly, but at such a gallop, that I lost my breath in following him through a couple of lines, and begged him to read a little slower. The master then interfered, and said the time for business was come, evidently wishing me to retire, which I did with little satisfaction as to the object of my visit. The number of his scholars, amounted, he said, to twenty-two. This was the principal Hebrew school; so I conclude, the number of boys taught, cannot exceed, at the most, one hundred and fifty. I did not hear of any school for Jewish girls. There was



none for the Italian girls, like the public school for the Italian boys; for I asked the public school-master the question.

*June 2.*—Having commissioned a friend to give me the exact state of the case as to the introduction of Bibles, &c. into Venice, after enquiry at the Custom-house, he told me, that no Hebrew books of any kind were admitted but those from Vienna, and no Bibles of any kind but those sanctioned by the Pope.

*June 5.*—I went to the Ghetto, to visit the schools. On enquiring for a second bookseller, a Jew promised to shew me one, and brought me to the attic of a house, where, upon entering, I found a school-master, with ten or twelve scholars. I asked to see his books, but he had none I was in quest of, except a few Rabbinical authors, Kimchi, &c. I asked for Buxtorf's Grammar and Dictionary. He said such books must be had from Trieste. Hebrew Dictionaries do not seem to be in use among the Jews. The master partly explained the reason. We commerce, said he, with our scholars very early, at five or six years old, and teach them to read Hebrew; when they have learned this in five or six years more, for it requires a long time, then we teach them the grammar, and to translate. We teach Hebrew as we learn Italian, without any dictionary. But here is a vocabulary of Hebrew and Italian. I opened the books on the table, and found seven or eight Pentateuchs in Hebrew. The class was reading Leviticus. One of the boys read a verse with much fluency, but did not translate it into Italian. The books were all printed in Venice. The grammars in use were those of Calimani and Romanelli, as at Leghorn. He taught also Italian and arithmetic. His school, he said, consisted of eighteen scholars, and that four or five others were in the Ghetto. In proportion to the Jewish population, the schools seemed better attended at Leghorn and Gibraltar. I requested him to excuse my intrusion, as I understood he had a stock of Hebrew books for sale. He replied very kindly, and I retired.

By a letter, dated Ancona, 12th Sept. last, we learn that the late baptism of a Jewess at that place, a young lady of excellent family and education, has created a considerable sensation. We have not received the particulars, but we expect them.

A friend, from another part of the Mediterranean, communicates as follows:

*March 28, 1826.*—I called on the Jewish bookseller. He has disposed of eleven Hebrew Bibles, and will take some Italian ones for sale. He was folding a Hebrew book to bind, I inquired its contents, and found it was an almanack. I asked what is now the year of the world? He replied 5586, and that the world is growing old. I demanded in what year will the Jews return to the Holy Land? He answered, Who can tell? The Holy Scriptures, I remarked, mention the period, if not the exact year. He said, Do you believe we shall return to Jerusalem? I replied, Certainly, because the Bible declares it, and I believe what the Bible asserts. He observed, The Catholics do not think so. I said, What they think I know not, I am a Protestant, and as such, found my faith upon the Word of God, and therefore I expect your nation will be restored, and that at no very distant period. In England there are many who hold the same opinion, and expect that in a few years, the Jews will be delivered from their present captivity. He seemed surprised, but did not wish to pursue the conversation, which indeed was terminated by the entrance of a soldier, and to speak in his hearing would have been imprudent. I therefore promised to bring him the book some other day, and departed.

Information as to the number and condition of the Jews in S. has been requested, and a regular supply of books offered. I think it important to gain information from places within reach, and trust it may, ere long, be practicable to avail myself of such information

upon the spot. In Mr. —'s warehouse I met with a Jew, and had a desultory conversation with him: he says the number of Jews here fluctuates continually, but generally increases; as many come hither on account of the civil protection afforded to them, and few leave it to go elsewhere. Spanish is generally understood amongst them. Formerly, it was the common language, as the first Jews came here from Spain. The Rabbi usually preaches in that language, and although Italian is now commonly spoken, it is considered desirable not to suffer Spanish to be forgotten and disused. He had read the Hebrew New Testament, and says it has many defects as a composition. What these were, however, he would not specify. Mr. — has been occupied with a respectable Jew, to whom he had spoken frequently upon religion, and who had expressed a desire to take a Hebrew Testament. I therefore furnished Mr. M. with one, and also with the Hebrew Prophets, both of which the Jew gladly accepted. I thought it was inexpedient for me to say any thing, and I could therefore be only a silent observer. Another Jew broker was endeavouring to disparage the goods offered to his notice. Mr. — brought him to me, said that I was *his* Rabbi; and that lately, in a discourse upon the eighth commandment, in speaking upon the frauds practised in commerce, I had quoted from the Proverbs, "It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth." This Mr. — applied to the Jew's conduct. The latter seemed surprised that I should preach in such a way, and quote from the Proverbs, and he was confounded by the close application of it to himself. He made the best defence he could, and the conversation dropped.

May 16.—I am enabled, by God's mercy, once more to enter my habitation, which I left April 16, to fulfil my church duty, and while preaching, was suddenly deprived of all consciousness, by a severe fit. When this left me, I was too ill to be removed to such a distance as my own house, and Mr. — with much Christian kindness

and friendship insisted upon my being taken to his house, which was near. It pleased God to bless the very active means employed for the cure of the intermittent fever, which was subdued the third day. But nervous fever ensued, attended with excruciating rheumatic pains in the back and legs, and I was reduced to the lowest state of weakness. Even now I am not able to walk without difficulty, and I suffer considerable pain and much debility. But the Lord has dealt mercifully with me, in the midst of disease and suffering, and under the probability of a fatal termination, his grace imparted, through faith in the imputed righteousness and meritorious atonement of Jesus, peace and comfort to my mind. I wish to remember continually what I have recently experienced; and to live every day under the solemn impression, that my time of departure is at hand. It is a cause for gratitude, that my desire to testify the Gospel of Christ to Jews and nominal Christians, is increased; and that life appears desirable only for this great object.

May 25.—C. and B. called on me. B. is engaged as Hebrew teacher in a family resident twenty-six miles from hence, and came to take leave. I inquired if his friend had written about the Hebrew Bibles, which he had proposed to purchase? He replied, that it was now almost impossible to send them to him, and that lately a Bible, with Hebrew and Italian in parallel columns, had been seized, together with a mythological work, and both had been condemned by the Inquisition. Under these circumstances it would be necessary to decline purchasing the Hebrew Bibles. He informed me that the Jews would be very ready to buy Diodati's Hebrew Bible, its fidelity to the Hebrew original rendering it very estimable.

A few days previously I had received Pinnock's Catechism of Jewish history, translated into Italian. This I offered to C., who, you will remember, is inspector of the free schools, and I recommended it as a fit school book. He promised to read it, and give me his opinion. Although not strictly a Christian Catechism, it con-

tains much to instruct Jewish youth, who are deplorably ignorant of the Old Testament history, and I consider it a little work very suitable to be the first of those, which I intend to introduce into these schools. I should mention, that during my illness, these and other Jews were constant in their inquiries, and that since, I have met several who have appeared glad to see me recovering health. I mention this to shew that it has pleased God, to bless, in some measure, my efforts to conciliate their good will. May He also turn and dispose their hearts to receive the truth as it is in Jesus!

May 30.—I received Jewish Expositors by the Tamerlane. M. of the Continental Society has been here a few days. He appears judicious and truly pious. His accounts of the Jews in places which he has visited, are not encouraging either in respect to their condition and character, or to their disposition to receive the Gospel. He and his wife, a Jewess, attended our Church on Sunday.

June 12.—I received a letter from Mr. ———, acknowledging the receipt of the Italian and Hebrew New Testaments. He writes: "I have sent two of the Hebrew Testaments, with an Italian Bible, and a copy of the Psalms, to the Jew in T., mentioned in my last, to give to some of his brethren; as he seemed so highly pleased with the Bible given him here, I hope a good use will be made of the above."

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**NETHERLANDS.**  
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**LETTER FROM MR. STOCKFELD.**

THE following communication has been received from Mr. Stockfeld, dated Mulheim, near the Ruhr, 11th May, 1826.

I find among the Jews in these countries great ignorance, infidelity, and superstition; yet some of them are searching after the truth, and they are in general not in a worse state than they were a few years ago. I

found some time ago, at Alpen, near Wesel, one of the tracts of our Society in the Jewish school, on the table, before the children, amongst other books, out of which they were instructed. After some conversation with the Jewish school-master, I gave him another tract, (No. 44, German) which he thankfully received. At Lypstadt I became acquainted with a very dear Jewish family, who believe in Jesus of Nazareth, as their Messiah; and they wish as soon as possible to confess their faith in Him, but they are not yet instructed sufficiently in the truths of Christianity. If the Lord permit, in the course of a few weeks I shall go again to Lypstadt to stay there for some time, and I trust I shall be able to read some parts of the Bible with this family, and speak the word of the Lord to the other Jews in that town. Here, at Mulheim, there are about fifty families of Jews. The school-master is convinced that Jesus is the Messiah, but among the other Jews in this town there is little or nothing to be done at present. The school-master has asked me for some Hebrew copies of the Prophets. Will you have the kindness to send a parcel of them to Mr. Huyszen, at Nymegen.

In a letter, dated Cologne, 15th August, 1826, Mr. Stockfeld writes as follows:—

I have but little to tell you of the Jews in these countries where I am preaching the word of God to them, for it is only seed time, and not the season for fruit. We must not expect to see it yet, and it is our duty to sow with patience the good seed in faith and hope, trusting in the Lord, in his own time, to give increase to it, that it may produce fruit; and that even now, in these countries, among the Jews, the saying may again be fulfilled, "One soweth, and another reapeth."

You know, from my letter dated from Cleves, July 28th last, that I am to remain here a short time, to try once more if it is possible to do any thing among the Jews of this place,

and those of Dentz and Frechen; and that I, in the mean time, am beginning to learn the Spanish and Italian languages. I count it my duty, besides the preaching of the word of God to the Jews, to do all in my power to qualify myself for preaching the Gospel in other lands and languages. I therefore request the Committee to allow me to stay at one place, from about the middle of October, till the winter is over. I will, if the Lord please, before that time, visit the Jews once more, in many places where I have already preached to them the word of the kingdom of God. Horstgen, near Rheinberg, seems to me the best place for the purpose, for there are many Jews there, and also in the towns around it, whom I could visit from time to time; and the Christians also in that country. I trust my abode there will not be without the Lord's blessing. I say this from my experience of the advantage derived from my very short stay there last year. If the Committee see any objection to this, you will be kind enough to inform me as soon as possible.

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GERMANY.

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COMMUNICATIONS FROM MESSRS.  
MORITZ AND O'NEILL.

IN the Expositors for August and September last, we noticed the arrival of Mr. J. C. Moritz at Hamburgh, and the commencement of his Missionary labours in that city. We have the pleasure to subjoin extracts from his later letters.

*July 14, 1826.*—Since my last letter, a Jew from Altona, named H—, a master-tailor by trade, came to me, proposing himself as a candidate for baptism, and requesting Christian instruction. I went with him to a pious clergyman, who had a long conversation with him, after which he promised to baptize him, but desired me first to instruct him more fully

in the doctrines of Christianity, which I willingly agreed to; and he has regularly visited me every afternoon, from four to five o'clock, except on the Wednesday, which is my meeting day, and on the Sunday. I intend to go through the Epistle to the Romans with him, and we have already finished the seventh chapter. He seems very attentive, and appears to retain what I teach him from the word of God; but I have hitherto had no evidence that his heart has been affected by it, for he has not as yet any true sense of his lost estate by nature, or of his need of salvation by grace alone, through the merits of a crucified Saviour; but as, according to all appearance, he does not want any worldly assistance, and therefore cannot be suspected of secular motives, I trust it is by the unseen workings of the Spirit of God that he has been brought to us, and that his eyes will in due time be fully opened to that knowledge which belongeth to salvation.

Last Sunday, in the afternoon, I had a prayer meeting, and expounded a portion of Scripture at the house of a Christian friend at the other side of Altona, to which a few Christian friends were invited. After the meeting, I addressed them concerning our school, and of their own accord they proposed making a collection, which amounted to fourteen marks and two shillings, which was indeed very handsome, considering there were only about twenty-five persons present, and most of them poor. A poor widow, who was desirous of giving something, but could not for want of money, brought one hundred segars, which her deaf son makes for their support, and which were sold for one mark and four shillings. Thus you see that the hearts of our poor German Christians are not quite dead to the cause of my poor Jewish brethren, and I trust I shall have frequent opportunity to awaken their hearts to this good cause.

Our school hitherto has not increased. B——, whose children I expected, cannot send them now, for his wife decidedly opposes it, and she told me she was even very sorry that she has allowed her eldest son to

be sent away by me. You know I have frequently mentioned him, and that I sent him to Berlin. This youth is now at Potsdam, in the seminary for school-masters, where he is receiving his education.

Another Jew, named M——, who seemed willing to send us his children, has now altered his mind. Both I and brother O'Neill have had a good deal of conversation with him, but we found him to be a downright atheist; and although our arguments silenced him, yet he is so bound by Satan, that he will not acknowledge the truth, and tells us, he will not give his children to our school, because he has resolved that they shall imbibe his principles, and therefore they are not to be taught any revealed religion at all. This poor Jew is in a sad state, but it would be well if his were a solitary case; the bulk of the Jews here have the same principles, though, for the most part, they do not venture to profess them so publicly. May the Lord have mercy upon them, and awaken them out of their dreadful sleep, ere their eyes are opened in that pit where no ray of grace any more breaks through!

*July 21, 1826.*—Since my last, a young Jew, named J. R. a native of Odensee, in Denmark, arrived from Lubeck, with a recommendation from Dr. Geibel, to myself and to a pious clergyman of this place. This young man is well acquainted with the system of salvation by Christ Jesus, and seems not only to have head knowledge, but, as far as I am able to judge, to have felt the power of the Gospel upon his heart. The clergyman to whom he is recommended, will, in due time, baptise him.

This young Jew seems to think that in his native country much may be done among the Jews, and that the Danish Government will not be averse to the exertions of the Missionaries of our Society; I would therefore recommend this to the consideration of the Committee. It is a field which has never yet been cultivated, and who knows how productive this soil may be?

*Sept. 12.*—Respecting my Mission-

ary labour, I have no joyful tidings to impart. The field here is a real valley of dry bones; and though I have now prophesied to them more than nine months, the Spirit has not yet come into any of them, so as to make them alive. Still I trust, that the word of the Lord, which is sure and stedfast, will very soon be fulfilled, that the Spirit shall breathe upon them, that they may live. The Jew from Altona, whom I have now had about two months under a course of instruction, has hitherto not advanced so far as to awaken out of his sleep, and to arise from the dead, that Christ may give him life. May the Lord in mercy change his heart! My weekly meetings are well attended by Christians and proselytes, but very few Jews have attended for some time. The Christians that attend, use every endeavour to excite the attention of the Jews to the concern of their souls, and they distribute a good number of tracts among them. Thus at least the leaven of the word is brought among them. It belongs to the Lord to give the growth and the increase.

Last Sunday Mr. Petri arrived here from Detmold; probably he will write to you himself.

As a proof of the Spirit which prevails amongst the Jews here, the following anecdote may serve:—One of the learned Jews of this place, to whom Petri introduced me last winter, begun, about four months ago, one evening when I visited him, in company with his wife, to blaspheme the Lord in such a manner, that I thought it my duty to leave them; but when he saw I was going, he asked my pardon. I told him I would willingly pardon him, but he ought to seek pardon of God for the awful wickedness he had committed, and then I left them. Since that time I ceased to visit him. On Sunday, August 27, when I had just come home from church with a good friend, he entered my room, saying, he must ask me once more to pardon him. I told him I had already pardoned him long ago, but I thought it my duty not to visit him, that I might not again hear such blasphemies. "Oh," said

he, "I have been very sorry for that, for I am now daily hastening nearer my grave, and my infidelity gives me no peace. I want to have something solid to rest upon before I die; please to visit me next Friday evening, I want to speak to you about the concerns of my soul." Rejoicing in my heart at such a change, I promised him to come; but when I went to him at the appointed hour, and begun to speak to him about Christ, he laughed, and said, "I only spoke to you as a penitent, that I might get you to my house, and that I might be sure you have pardoned me." Grieved and disappointed, I left him.

Mr. O'Neill, who, as our readers will recollect, has joined Mr. Moritz, writes as follows:—

August 2, 1826.—On Monday last, a Jew who came recommended to us from Dr. Geibel of Lübeck, from whom he received preparatory instructions, was baptised by one of the Lutheran ministers of this city. Our acquaintance with him has been very short, but we have reason to hope from his knowledge of the holy Scriptures, that the work of divine grace is begun in him. I read to him the form of baptism used by the Church of England; he acknowledged the necessity of a new birth, a growth in grace, and that none can call Jesus Lord, but by the Holy Spirit. It appears, that no worldly motive has induced him to embrace the Christian religion. May the great Shepherd and Bishop of our souls preserve him blameless unto the coming of the day of the Lord.

We have two Jews under instruction, one comes to Mr. Moritz, and the other to me.

Sept. 1.—It is true we cannot boast, like our Jewish brethren, of hundreds of children being committed to our care, but we can boast of what is of an infinitely higher importance, that those few who are entrusted to us, are not only making considerable progress in learning, but *we have also their parents' sanction to teach them the truths of the Christian religion.* You will remember when the children came to

us, they did not know a single letter, they can now read words of three syllables; they can join letters in writing; in arithmetic, the eldest boy can add and multiply tolerably well; they have all committed to memory the ten commandments, Lord's Prayer, upwards of thirty texts of Scripture, and are thoroughly acquainted with the historical parts of the Bible till after the deluge. The girls sew and hem pretty well, and are now learning to mark. The improvement in their moral conduct is very observable; instead of laughing when they are desired to do any thing, they now obey with promptitude, and seem desirous to please their teachers in every way. The name of God, which was before used on every trifling occasion, now never passes their lips but with reverence.

Thus, my dear Sir, you have a short outline of the actual progress of the children, but we should not have been enabled to give you this report, if it had not been for the assistance of Christian friends, in finding clothes and rewards for the children.

The total unthankfulness of the parents, and the dirt and filth of the children, require us to exercise much patience and forbearance, in this our work and labour of love. May the Lord give us grace to go on steadily, and if it be His will, give us an increase of scholars, for every day I see more and more the importance of fixing our attention upon the younger branches of Israel, and endeavouring to train them up in the nurture and admonition of the Lord, that they may no longer be a seed of evil doers, and a curse and a reproach amongst all nations. "*Train up a child in the way he should go, and when he is old he will not depart from it.*"

It was in the contemplation of the Committee, that Mr. C. G. Petri should have been stationed, for a season, at Hamburgh, with Mr. Moritz and Mr. O'Neill; but it appears by his letter, dated Detmold, 24th July, 1826, that a very important sphere of usefulness is opening to him in West-

phalia, and it seems more desirable that he should pursue his labours in that quarter. Mr. P. says, in the letter we have alluded to :—

At present there is with me a young Jew, who is about to receive baptism in our vicinity; his historical knowledge of the truth is astonishing. I wish I could say that he feels the power of it equally on his heart, so as to experience that a mere head knowledge is not sufficient for reconciliation unto God through Christ our Lord. Pray with me that the Lord may bless my labours with this young man.

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PALESTINE.

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LETTER FROM MR. NICOLAYSON.

WE announced the lamented death of Dr. Dalton at page 309 of our last volume. This mournful intelligence was communicated by the Rev. Isaac Bird, one of the American Missionaries, who gave us reason to expect a more particular account from Mr. Nicolayson, a Missionary of the London Society, lately arrived in Palestine. This account has since been received, and will be found highly interesting.

The letters from Mrs. Dalton herself, afford a lively evidence of the power of Divine grace under the heaviest affliction. Her circumstances have been, and indeed still are, peculiarly trying, left as she is in a foreign land, with two little children, who have no longer an earthly father to look to for protection. But God, the Friend of the widow, and the Father of the fatherless, is there.—And we rejoice to learn that He has comforted the mourner in her affliction.

Mrs. D. is at present at Beyrout, where she will probably remain for some time, fearing the effects of a protracted voyage on her infant child.

The letter of Mr. Nicolayson, written a few weeks after Dr. Dalton's death, expresses his own feelings under the loss which the Mission had so recently sustained, whilst it bears an affectionate tribute to the memory of the departed Missionary.

March 13, 1826.—Of the afflicting dispensation of Divine providence toward us, and especially toward the mission in this country, in removing my dear brother and fellow-labourer, Dr. Dalton, so soon from that work to which he had so entirely devoted himself, and for which he was so peculiarly qualified, you have already been informed by the Rev. Mr. Bird, who, at the desire of Mrs. Dalton, wrote to you before my return from Jerusalem. Your acquaintance with his personal character, and your knowledge of his devotedness to and his zeal in the work so eminently manifested during the short time he was engaged in it, will make you feel and lament deeply the great loss the Mission has sustained in his death, and will make you sympathize deeply with his afflicted widow and orphan children, and also with me, who now, young and unexperienced as I am in the work of the Lord, am left the only Missionary of the Society in this country. How I must find myself situated at present, as it concerns the great work before me, you will easily perceive, if you consider the peculiar difficulties which attend it in this country, by reason of the unsettled state of things, and from a number of other causes. For you will remember that the Mission here is quite in its infancy, (if indeed so much may be said of it) and likewise, that I was sent out here without receiving any particular instructions from the Committee, being directed to confer with those who were here before

me, on the manner and plan of proceeding.

From that part of my journal which I send you with this, containing the particulars of the origin and progress of the disease, which brought the message of peace to my lamented brother, you will see, that from the time of my arrival in Jerusalem to that of his illness, the interval was so short, as not to afford me the opportunity of obtaining much information respecting the state of the Mission, or particular advice from him concerning the best manner of proceeding, especially as we did not anticipate that his race was so nearly run.

Though the observation has been repeatedly made among us, (the American Missionaries, Mrs. Dalton and myself,) when speaking on the subject, that the Lord seems to frown on this country, in having permitted it within a short time, to be deprived of five of its most active and able Missionaries, who, twelve months ago were all labouring in the strength of the Lord, to restore to this land that knowledge of the God of their salvation, which first went out from this then highly favoured country; yet I feel assured, that the Committee will, in dependence upon the Lord's blessing, make the greater efforts and exertions to reinforce and continue this interesting, though difficult Mission. The Committee will therefore fully see and feel the urgent necessity of sending, with the greatest possible expedition, as many and as well qualified men to engage in this work, as the Lord of the harvest, in answer to fervent prayer, shall raise up and enable them to send.

Though the Jews here, who are but few in number, were at first exceedingly prejudiced against the Missionaries, yet they have gradually changed so far, that we now have a good hope of soon establishing a school for their children, of which I shall give you further information, when accomplished.

JOURNAL OF DR. DALTON.

MANY interesting circumstances respecting Dr. Dalton's last illness, will be found in Mr. Nicolayson's journal, which will be inserted in a future Number. The concluding journal written by Dr. Dalton himself, forms a continuation from page 278 of our last volume, and we present it first to our readers. From the 6th Sept. 1825, the last date in the preceding journal, to the 28th Oct. nothing occurred of sufficient importance to form the subject of communication. Dr. D. had frequent discussions with the Arab family with whom he resided, and who were professed Papists; and was also much occupied in attending to the sick in his medical capacity.

*Sour, Oct. 29, 1825.*—This morning brought us a blessing in the birth of a second son; through mercy all is well. We were without assistance, except from a prayer-hearing God, who was our present help in time of need.

*Nov. 8.*—We have been kept in a continual state of inquietude by our host and his wife, whose avarice and extortion we find it necessary to resist; and we have determined to have no further money dealings with them.

*Nov. 16.*—Our minds were set at ease by the Consul's informing me that the Pasha had sent orders for the dismissal of those in office, concerned in the affray with his Dragoman. I have many calls for advice and medicine, by Arabs, Turks, ship-captains, &c.

*Nov. 17.*—It has pleased the Lord again to exercise our faith. Mrs. Dalton having taken cold, is disabled from nursing her babe. It is nigh unto death. No nurse can be procured in the neighbourhood. We sent to Sidon, but no woman can be found willing to come to Sour. At present a kind woman in the village comes



with her infant, to keep our's alive, until a nurse can be procured.

Nov. 18.—I hear of many English travellers, with whom I have had intercourse, dying on their different journeys, and amongst the rest, dear Brother Fisk, in the peaceful house of his countryman, Mr. Goodell; still I am spared, though far less strong than any one of them. May the remnant of my days be consecrated to thy glory, O Lord, and whatsoever my hand findeth to do, may I do it with all diligence!

Beyrout, Nov. 25.—We arrived here yesterday with our family at sunrise, and were cheered by the affectionate greeting of dear brother and sister, Bird and Goodell. Our babe was nearly worn out at Sour by want of a full supply of milk, no nurse being found at Sidon. We had therefore no choice left but to come here, where we knew (humanly speaking) that we were almost certain of a nurse. It seemed also more our path of duty, from the change of circumstances since we left Beyrout. Dear Brother Fisk's death had altered our arrangements for mutual co-operation, and the state of things made it unadvisable to move either to Jerusalem or Soffed with a family, unless in company with a fellow-labourer. To leave my family alone in Sour, seemed improper, considering the insincerity and unkindness of the Arab family, with whom I formerly hoped to have left them; and by returning to Beyrout, I had the comfort of a nurse for my babe, and a secure and favourable situation, in which I could leave my family whilst I visited the *devoted city*.

Nov. 24.—We felt much grief at the departure of Br. Fisk, whose face we are no more to behold in the flesh. I felt deeply that a brother was gone, and heard the history of all his sickness and his last words, with feelings I cannot describe. In the evening, taking my little boy in my arms, I walked to visit the resting place of the earthly remains of this dearly beloved brother, whose grave is visible from the windows of the house we now inhabit. I often look for it, and

think how soon may my last earthly remains be laid beside his. It is intended to remove his body, as soon as a burying-ground is purchased for the English. His loss is deeply felt by us all; every thing associates him with us, but our sorrow is not without hope; sin and sorrow affect him now no more, and this is another proof of the power of God, in keeping his chosen ones unto salvation; his work was done, and we also shall only live whilst the Lord has need of our services; then rest, the same sweet rest, shall be our's.

Nov. 28.—I preached yesterday at the Consul's house, from 2 Cor. v. 20, "Be ye reconciled unto God." I never remember feeling more solemnity of mind; the many removals by death that had taken place, seemed to place us as if preaching over graves. Throughout a great part of the day I felt a sweet peace in the prospect of my exchange from a world of sin to a world of glory, and I longed to join dear brother Fisk, and the other spirits of the just made perfect. In the afternoon I went with brother Bird to brother Goodell's house, to meet those who read Arabic Scriptures there on the Sabbath. In the evening brother Bird and I had some conversation with my Turkish servant; he listened attentively, and he allows much authority to the Scriptures. Mr. S—, an English traveller whom I met at Sour, called upon us; he had just returned from Jerusalem, and reports the city to be entirely in possession of the native Arabs, none of the Osmanli troops being there. He says all is quiet, and that they have no apprehension of the new Pasha of Damascus, as they have been assured of the protection of the neighbouring Sheiks, and that every thing in the city is quiet. This traveller had suffered much from fever, and is very weak; I gave him medicine and advice.

Nov. 29.—I visited three patients in fever to-day; one, a month ill, another, ill-treated by an Arab doctor. I united with the brethren in our prayer meeting; the departure from this life of our dear brother Fisk affords in-

structive admonitions and sweet comforting reflections to us all.

*Dec. 2.*—I visited the English traveller, who is evidently improved in health. I feel very anxious to go up to Jerusalem, and hope to have my arrangements made for setting off by the 12th at farthest. I visited a sick sailor this evening.

*Dec. 3.*—I visited some other patients to-day, and gave the sick sailor the Dairyman's Daughter in Italian, and some other tracts to the captain and sailors present; they all understood Italian. I had an opportunity to lay the Gospel before them. I visited two patients to-day. At our weekly prayer meeting to-day our little infant was baptized by brother Goodell. In the prospect of my soon going from home, brother Bird accommodates my family in his large house. I feel particularly impressed with a solemn sense of the shortness of life, and the possibility of never again returning to them in the flesh; many more strong than myself have sunk into the silent grave; to depart and be with Christ is surely a great gain to any of us. On this day, and for some preceding ones, I have not been well, and I endeavour to think of my change, not knowing how soon it may come; death I find hard to realize, but I feel a sweet peace in committing all to the Lord Jesus, in the firm belief that he has prepared a mansion for me in his Father's house. For three days there has been much demand for medicines. Alas! how dead my soul is to the immense importance of the work I am engaged in! how many opportunities do I lose! A Missionary should live upon God, with a full sense of his own weakness, whilst he should labour in a full sense of his responsibility.

*Dec. 12.*—I was engaged all day in making arrangements for my journey to Jerusalem, but my interruptions from sick calls, were unceasing.

*Sidon, Dec. 13.*—I arrived here an hour after sun-set; the gates were shut, but they opened them immediately, on my saying I was an Englishman. Several Greek Catholics were at the house of the Consul's Agent, where

the English travellers stop. At supper two of them conducted themselves with very boisterous levity, and so frequently took the name of the Most High in vain, that I was quite pained, and could hardly bear to sit at table; I rebuked them, and observed how wonderful was the depravity of man, and the little fear he has of God. Our Muckerow to-day, I think, never beat his mule, or settled the baggage, or did indeed any thing else without taking that holy name in vain. (English, Italians, and French, are all alike in this respect.) I advised him to read the third chapter of John's Gospel, and consider what the Lord Jesus says of being born again; to ask himself if he had undergone the change spoken of, and to search the Scriptures.

*Dec. 14.*—I had intended to leave Sidon early, but my kind host would not allow me to depart till after breakfast. About two hours from Sidon, we passed two heaps of stones, one of them very large. My Turkish servant told me they were the tombs of a father and son who were buried by the road, and that the stones were thus heaped up, by every passenger casting a stone upon them, in token, that when living, they had been men of strife and blood. We reached Sour before sun-set.

*Dec. 15.*—This morning a Turkish officer called at the Consul's Agent's, where I was, who had yesterday been beat in the Pasha's presence, with 500 blows of a stick on his back; he appeared however to have suffered little, as his *zunâr* (belt) saved him. Two vessels came into the harbour; I had an opportunity of speaking of the Gospel to the captains, and gave some tracts, which were received with many thanks by one of them. "You wish me well, (said he) I shall keep them as a remembrance of your kindness. I have been in England, where I have seen many of their tracts, and received the present of a Bible." I was requested to visit a sick Aga; I found him labouring under fever. This evening a feast is held all through Syria and Egypt by the Christians, in honour of St. Barbara. The tradition

is, that she was the daughter of a king in Italy, and excited the anger of her father by her love and worship of the Lord Jesus: he therefore put her to death, and her festival is kept holy. I went with the Consul to an Arab's house, to see the mode of observing this festival; the family were Greek Catholics. We waited some time, smoking our pipes, whilst several females were cooking with spices, &c.; their eyelids were all fresh dyed black, and they had on their best attire. A small table, about a foot high, was placed in the centre of the floor, and soon afterwards a tray was brought, containing what they had cooked; consisting of boiled wheat, almonds, cinnamon, and sugar, with bowls of honey and water, having in them the seed of the pine-tree, which is a favourite ingredient of Arab cookery. Around this we all sat upon a mat, the women as usual not joining us, until we told our host it was customary with Franks to eat with the women. They then all joined us, and for every thing they eat or drank, they said, "this for Barbara." It was like all their other holidays, noise and folly, without any appearance of solemnity. The mother of the family was aged, and had been confined to her bed some months. I spoke to them of the life to come, but found it very difficult to excite their attention. They answered yes and no with the most heartless indifference.

Dec. 16.—I was detained to-day, packing books and furniture to send back to Beyrout, as there are no ships going from hence to Jaffa to carry them on to Jerusalem, and camels would have been very expensive. I conversed with a Turkish Janissary on the truth as it is in Jesus. This good natured old Mussulman assented freely to every attribute of the Deity, but alas! God manifest in the flesh was foolishness to him. "There is," said he, "but one God; Messiah was indeed a prophet, like other prophets, and like them he is dead; but God the Most High never dies." "Friend," said I, "you believe the Torah (law) and the New Testament to be the word of God; let us read, and see

what is written." I then read with him in Arabic, Isa. vii. 14, 15, and ix. 6. 1 John i. 1—3, and quoted other passages; he tried to explain them away, and to avoid the effect of them, and he could not understand what I said, otherwise, than as if I meant to say that two Gods exist. The words, Mighty God, Everlasting Father, staggered him; but in the midst of the conversation he left me, went out, washed his hands, spread his carpet in the yard, and began his mid-day prostrations towards the glowing east. My heart went with him as I beheld him from the window, and deplored the blindness that hid from him the Sun of Righteousness; whose name, nevertheless, shall sound from shore to shore. His prayers being ended, he returned to me; I renewed the subject, but it was too plain, alas! that the cross was an offence to him, and the preaching of it foolishness: yet his mild manner made me feel for him, as I testified to him of a gracious God and Saviour. I viewed him as a brother in the flesh, from whom grace alone had made me to differ.

Dec. 17.—The morning looked doubtful, we started nevertheless at sun-rise; but we had not got far from the gates, when I was obliged to return, by the rain setting in very heavily. In the evening I shipped my books and furniture for Beyrout, on board an Ionian vessel, and gave the captain some tracts, as I found him an intelligent man; he spoke Greek, Italian, and French.

Dec. 18.—I enjoyed this Sabbath-day, it was a season of prayer, and the reading of the word of God. I read also in "Romaine's Triumph of Faith," the chapter which treats of the believer's triumph over death. I retired from the bustle of the Consulate, caused by the arrival of ships in the harbour, and enjoyed in solitude that peace which the world cannot give. The baubles for which men barter their everlasting peace are poor indeed, when compared with those joys which arise from prayer and communion with God. Enslaved in the miserable bondage of this perishing world, how far sweeter is the prospect of

being ere long altogether free from sin in the kingdom of God my Father. May I have grace to live as dying daily, and hail death as my friend setting me loose from this prison-house of clay. Mr. C.'s kind old Turkish Janissary said this evening as I entered the room, "the doctor is a Der-vish," meaning one devoted to God. I had some serious conversation this afternoon with ——— on the concerns of eternal life, and besought him to fly to the Saviour. There was a wedding in the village, to which all the family went; and I was left alone with an old Arab, who comes every evening to visit Mr. C., who has shewn him much kindness. He is of the Greek Catholic church, and we had some hours conversation. I read to him, and endeavoured to shew him the necessity of being reconciled to God; he heard my objections, and listened to my exhortations quietly. Age and poverty have brought him down; he is nearly blind, and strives to earn a scanty maintenance for his family by weaving. Mr. C. gave me some instances of his honesty, which is a rare virtue in this land.

*Dec. 19.*—I arrived this evening at Abonatiibu, near Acre; we dined in a Khan. The Turk who keeps it, asked for my advice and medicine, hearing I was an English physician. We lodge to-night in the house of Sheik Hay Mahommed. He is a venerable old man, and has charge of the Mosque, in which there is the tomb of Sheik Abon-Atiby, from whom the place takes its name. He received us in an open Divan adjoining the Mosque; a sick Turk was sitting in the corner; I went up to him, felt his pulse, and told him I would give him medicine for his fever, upon which he poured out blessings upon me. In a short time the old Sheik brought me coffee, olives, bread, and eggs boiled hard; and soon afterwards my Turkish servant went to prepare my bed. The sick Turk did not approve the placing of my bed, and desired my servant to place it another way, saying that Sheik Mahommed would not like to see my feet towards the tomb of Abon-Atiby. The Turk muttered a few prayers, and

my servant lay down as one worn out with fatigue, and without further thought. For my own part, placed as I was in the house of a Mussulman, and adjoining a Mosque, my soul sought to bless the Lord for all his goodness, and to commit to him, and to his keeping, every thing dear to me upon earth, for time and for eternity.

*Dec. 20.*—I arose early. The Sheik came in, gave me his pipe, and would not let me go until I had taken coffee; we discoursed together about the tomb, which he said had been there for a long time. I asked if it was forbidden for Christians to see the Mosque, if they behaved decently; he said, it was not; and perceiving I wished it, invited me to see the tomb. We entered the Mosque, which is a small circular room, with mats around. On the floor were two Mussulman flags, and there were some machines for sifting corn hanging against the wall. In the middle of the room stood the tomb: over the place where the body lay, there is a wooden case, like an ark, which they told me, inclosed the tomb-stone. It was covered with green cloth, and three or four strings of black beads lay across the top.

By noon I reached Kiffa (Caifa or Haifa), at the foot of Mount Carmel. The Mukerows were so long at the gates of Acre, that we did not arrive here till too late to proceed, as Tantoora is seven hours distant. We lodged at the house of a kind Greek. He informed us that there are twenty or thirty Jewish families here. In the evening, as I walked out, just before sun-set, a Greek priest asked me to see his children, who were sick; and an old man standing by, asked me to see his wife, who is nearly blind. I saw and gave medicines to them all; and when I returned to my room, the same priest brought his mother, an aged woman, with a diseased leg. My host entreated me to stay another day, observing, that many would apply for medicine. He said, "there are a great many poor here, and they will pray for you." I regretted that it was not in my power to comply with his request.

*Dec. 21.*—I left Kiffa early in the

morning, and passed close to the base of Mount Carmel. We passed Zetury, formerly a good sleeping place, but now in ruins, where there is a large building, the residence of a great Sheik. About half an hour afterwards, I met several Arabs mounted on fleet and fiery steeds, conveying an Effendi to take charge of Tantoura, which is a small village. We also soon afterwards arrived there, and found nothing to lodge in, but a large building, erected by the Pasha for that purpose, in which were camels, horses, mules, with the rough Mukerow and wild wandering Arab of the desert. These all become the constant companions of the weary traveller. Here I found a poor Turk lying on a mat next my own, suffering in fever; as I spread my carpet and bed for the night, they heard I was a doctor, and not only this man, but a horde of Arabs from the village, all came for advice. Sleep, indeed, was out of the question, whilst I was thus occupied amongst bearded Sheiks and those of younger years, each pressing his case. The Sheik of the village entered, he has a fine countenance, and seems about thirty-five years of age. He was robed in scarlet cloth, lined with fur, and wore a large white turban. Every one half rose up as he entered, and he returned a stiff bow, and walked to a distant part of the room, where he spread his cloak to make his prostrations to the Prophet. One of the men who had just received some medicine, said to him, "O Sheik, remember me in your prayers, and ask a blessing upon the medicine I have taken." Some of the men gathered round a wood fire in the centre of the room, listening eagerly to the marvellous and lying tales of a wandering Dervish. Soon after midnight I was called up hastily to remount, and to join the caravan, which was proceeding to Jaffa, as the road was not safe without a sufficient convoy, on account of the disturbances amongst the Arab tribes.

(*To be continued.*)

JOURNAL OF REV. J. WOLF.

(*Continued from vol. xi. p. 472.*)

*Ispahan, Sept. 26, 1825.*— There are at Caboul, in the land of the Afghans, forty families of Armenians, who are also under the Archbishop of Jolfa. They had no priest for several years, and they wrote to the Archbishop of Jolfa to send out a priest to superintend the church, but the Archbishop was too idle to do so. The Pope of Rome at length heard that the Armenians at Caboul were without priests, and he thought, here I have a good fish to catch, and he immediately sent some Armenian Catholics from Rome to Caboul. They concealed, in the first instance, from the Armenians of Caboul, their profession as Catholics, and began to celebrate mass in the church of Caboul by little and little, till at length they came to the dogma, that ogni societ  dee aver un Capo; but most unfortunately for them, before they were able to preach about "Tu es Petrus et supra hanc petram  dificabo ecclesiam meam," some priests arrived from Jolfa with letters from the Archbishop, and the poor Missionaries of the Roman Pontiff were immediately turned out, and even beaten. Their names, perhaps, will some day or other appear in the Roman Martyrologium, for their pious fraud.

It is well known that the Mahomedans are forbidden to drink either wine or brandy; but the Persians do not mind this law, and especially those at Ispahan: and as the Armenians of Jolfa drink both wine and brandy for their stomach's sake, they have always an abundance of both, and sell it to the Mahomedans. There are, particularly, an Armenian woman, and another wretch of the Armenian Christians, who have, every night, their houses full of Mussulmans, who get drunk to excess; and amongst them was Haj Hashem Khan, who came every evening to Jolfa, accompanied by fifty or sixty Persians, and a Jewish boy. The guns announced his arrival, and he then went to the Archbishop himself, or to the Arme-

nian woman, and demanded a bottle of wine and brandy, one after the other; the Jewish boy danced before him, and the other Persians played on the harp, and they "continued so till night, till wine inflamed them; and the harp and the viols, the tabret, and pipe, and wine, were in their feasts; and they regarded not the work of the Lord, neither considered the operation of his hands." Haj Hashem Khan never paid any thing to the inhabitants of Jolfa for these banquets. Soleiman, an Armenian of Jolfa, an old man, and a man of integrity, who feared the Lord, saw how his nation was becoming every day more corrupt, and he warned them, and said: "Give no longer wine, my brethren, to the Mussulmans, for it displeaseth the governor, and it displeaseth God, to see every night, near the Church of God, drunken Mussulmans, and Jewish boys dancing near the sanctuary; and besides this, we are poor, and oppressed, and cannot support the expence; I forbid you, therefore, to give any more wine to the Persians." The Armenian woman, and Avideg, an Armenian, who gained by the debauchery of the Persians, were displeas'd with Soleiman, on this account, and accused him to Haj Hashem Khan. Two months before my arrival at Jolfa, Haj Hashem Khan announced to the Archbishop his intention of coming to Jolfa in the evening time. The Archbishop and Soleiman came to meet him on the road from Ispahan to Jolfa. They entered the residency of the Archbishop, and sat down near the church. Haj Hashem Khan, at other times had laughed and joked on such an occasion: but it was not so at that awful time, as I learnt from Bishop Kework, who made me acquainted with the deed. No, there was no smile in his face; his countenance was fell, lowering, and cloudy; the harp sang the wild songs of drunkards; but, no, there was no smile in Haj Hashem Khan's face. Soleiman sat down opposite to him, and once Soleiman wished to leave the room, but Haj Hashem Khan asked, "Soleiman,

where art thou going?" Soleiman remained there for a while, and then said to the Archbishop, "Father, I fear this night will not be good for me." Soleiman attempted again to withdraw, when Haj Hashem Khan asked again, "Soleiman, where art thou going?" Soleiman replied that he was going for a moment into the church; and he went to the church, as he had said, and there he saw the Jewish boy dancing before the altar of God. Soleiman exclaimed, "I cannot suffer this in the church;" and when he had said this, they bound him, and three shots put an end to his life. Haj Hashem Khan then gave orders to cut off his head, that he might be certain that Soleiman was dead. The sound of musical instruments followed this sad tragedy; and Haj Hashem Khan still goes about at Ispahan unpunished.

*Jun. 30, 1825.*—I took to-day a copy of the Hebrew Prophets and Hebrew Testament, and went to the Jewish synagogue, accompanied by crowds of Mussulmans. The Rabbies assembled there, and even the Jewish women were brought there by curiosity, and assembled in the female apartment of the synagogue. I never have been received, during the four years of my mission, with such cordiality in any synagogue, as I was in the synagogue at Ispahan. "Shalam!" (Peace!) was the exclamation of Jews and Jewesses when I entered the synagogue. I first of all took a view of the copies of the Law of Moses, which are written upon skin. I never saw in my life a larger collection of copies of the Sepher Torah (Law of Moses) than I did here; there were about 250 ancient copies written upon skin! It would be really worth the while of that great Hebrew scholar of Germany, Professor Gesenius, at Halle, or of Professor Lee, of Cambridge, to come here and buy a quantity of these manuscripts, and then publish a new edition of the Hebrew Bible cum variationibus lectionum. Their high-priest was absent at Bagdad.

A prayer is written at the entrance of the synagogue:—"God of our fathers, Abraham, Isaac, and Jacob;

God, who hast given to Jacob, when he fled from Esau, bread to eat, and water to drink; God, who hast sent to our father Jacob an angel, with whom he wrestled, and over whom he prevailed; for the sake of our father Jacob, hear our sighs, and hear our supplication, and watch over the remnant of thy people in this city."

My discourse to the Jews of Ispahan was as follows:—

"It breaks my heart when I think, how from year to year, the holy land of promise is decayed. It breaks my heart to see how Jeshurun is scattered about, disgraced, and oppressed. Their old men sit no longer under the gate of Jerusalem, and their young men cease from their music. It breaks my heart to see how Israel are led away by their teachers. Brethren, I am your brother, I bring you good tidings. Jesus of Nazareth, who was crucified by our forefathers, and nailed to the tree, promiseth to you this day salvation and eternal life, as soon as you believe in him, and as soon as you accept this Gospel which I now bring to you."

*Jews.* They have written to us from Shiraz and Casseroon about you, and your object; we are willing to receive the books, and to examine them; we are not bigotted, but you must know that we are in a country where we cannot speak as we think, and if we should turn Christians, the Gojim would then compel us to become Mussulmans. The Jews of Shiraz have sent to us five copies of the New Testament, which you have given to them; they kept the rest for themselves.

Thus you see that Jews themselves become proclaimers of the Gospel. I gave them six other copies of the holy Gospel in Hebrew, and some few copies of the prophets.

*One of the Jews.* What do you think of the Talmud?

*Myself.* The Talmud is a complete lie—a most atrocious lie!

I must here observe, that persons in Europe, who know nothing of the language of the East, nor of the customs of this country, may think that such an expression is likely to irritate and shock

the Jews, when they hear their Talmud pronounced to be a lie; whilst, in fact, it does nothing more than make a strong impression upon them, and perhaps convince them. Besides this, I, a Jew myself, am allowed to say a great deal more to my brethren, than those who are not the descendants of Abraham. In short, I told the Jews, that their Talmud was an atrocious lie; and shall always tell them so. I then read to them the fifth chapter of the Gospel of St. Matthew; there was almost the whole congregation present. According to the accounts given me by them, Jews lived here even in the time of Solomon, who is said to have built Ispahan. Benjamin de Tudela was at Ispahan, and gives an exaggerated account of the number of the Jews there. To have proclaimed the Gospel in one of the most ancient synagogues on earth, in the presence of three hundred Jews and Jewesses, is one of the most delightful remembrances to my heart!—And Mussulmans, crowds of Mussulmans witnessed the scene!—On my return to Jolfa, a drunken Mussulman, on horseback, fired a pistol at me, saying, 'I will kill this Frank.' He loaded the second time, but another Mussulman most happily came up, and prevented his firing at me the second time. I gave notice of it to the Ameen Ad-dowle (the Governor) of Ispahan, but as I was not able to point the fellow out to him, he could do nothing more than send me one of his soldiers as a guard, who went with me every day from Jolfa to Ispahan.

*Jan. 31.*—I gave away again to-day, twelve Armenian Bibles.

Ye worshippers of fire, may my meeting with you, be the cause of your coming to God, who is a consuming fire; and if it be true that He saved your Zarro-Tusht from the perils of fire, you have the more reason to come to Him; to Him who was mighty enough to bring your Zarro-Tusht out of the fiery furnace!—Fire! thou Fire Divine! bring that people too, away from the fire of Zarro-Tusht, and bring them to the glorious

flame of thy Gospel! And thou, Zarro-Tusht, where is thy grave, and where is thy country? art thou, perhaps, Abraham himself, who was only rightly understood by some few, by those only from whose loins that Saviour came, whose day thou desiredst to see? or art thou Balaam, who heard the words of God, and who knew the knowledge of the Most High, who saw the vision of the Almighty, who shall see him, but not now; who shall behold him, but not nigh—that *Star out of Jacob*—that *Sceptre out of Israel*—that *Star*, that *Star of Bethlehem*?

*Feb. 1.* Rostam, the son of Mobed Kei Khosro; Bakhtyare Rasheed; Saad, the son of Adarbad; Seyah-bakhsh, the son of Noshervan; Rostam, the son of Adarbad; Serooshe, the son of Marzaboon, all Guebres, or Gaur, and likewise called Parsees, called on me to-day.

*Guebres.* We have heard that you are come here to shew the way of truth, and that you have brought books with you, which we wish to read.

*Myself.* Where have you heard it?

*Guebres.* At Yazd.

*Myself.* Have you temples at Yazd?

*Guebres.* Yes; we call our temples Dar-Hemer, or Pae-Atash; we have twelve such Dar-hemera at Yazd.

*Myself.* Why do you worship the fire?

Rostam, the most intelligent of them, said: Nimrod, (the Guebre at Shiraz said Gush-tasp) who resided upon the top of the mountains, who built a tower which reached the heavens, cast Zarro-Tusht into the fire, which was changed into a garden of roses, as soon as Zarro-Tusht was cast into it; and for this reason we have veneration for the fire.

It is remarkable that the same story is related in the Rabbinical writings respecting Abraham, of whom they say that he was cast into the fiery furnace by Nimrod.

*Myself.* Why do you worship the fire, it does neither hear nor see you?

*Saad.* We know well that the fire does neither hear nor see us, but near the fire, which is one of the elements

of God, we remember the loving kindness of God toward our prophet, that that fire which consumes every thing, was transformed into a pleasant garden of roses, and every one saw by this that the Hujete Khoda, the decree of God has gone out, to follow the way of Zarro-Tusht, and that Zarro-Tusht was a prophet. You worship the cross, which is a piece of wood, and which is easily consumed by the element of fire.

*Myself.* Have you sacrifices?

*Guebres.* We sacrifice a lamb every year once on the feast of the sun, Aed Jamshed. (What they now added is remarkable) "Abraham intended to sacrifice his son, but the angel Gabriel prevented him from doing so, and shewed to him a lamb."\*

*Myself.* Do you believe that other sects will be saved?

*Guebre.* Every one, who walks according to his own law, and deceives nobody, will be saved.

*Myself.* If there are two books, and each pretends to be the book of God, one of those books must be untrue.

*Guebres.* What can we do, if we know not any other than the book of Zarro-Tusht?

*Myself.* What God doeth with those who never heard of any book but that of Zarro-Tusht, is not your business to know. You now hear the Gospel preached, which is a remedy for your soul. Jesus Christ is the only way to life and immortality; him you must accept. If a physician comes to you, and offers you medicine, you ask him not first, have my ancestors received that medicine?

I paid to-day a visit to the governor of Ispahan; he told me that he had heard that I conversed about religion with the Mullahs, which was a very good thing, for, by conversing and arguing, a man comes to truth, if he has, at the same time, sufficient candour. He says, he hopes, if I should see that the Mussulmans are right, I shall then turn Mussulman. I replied,

\* They may have taken this story from the Mahomedans.—*Wolf.*



that I hope they will all turn Christians by the grace of God.

One of the Mullahs present, unexpectedly exclaimed, addressing himself to me, "I see that you are the successor of Padre Henry Martyn, who was at Shiraz fourteen years ago, and translated the New Testament into Persian, with the aid of Mirza Said Ali. I have read it; there are four parts of the Gospel, the first is of Matthew, the second of Marcus, the third of Luca, and the fourth of St. John; then come the Acts of the Apostles, &c."

*Feb. 21.*—I requested a passport and a mehmandar from his excellency the Ameen Eddawle, for my departure for Teheran, which he immediately granted.

*March 1.*—I left Jolfa, and arrived at Gaz-Polhaar, twelve miles from Ispahan.

*March 2.*—We arrived at Marjakhaar.

*March 3.*—I left Marjakhaar, and we lost ourselves on the road to Tarkh; we were more than six hours in the snow, without finding our way, and arrived late at Tarkh, where the snow obliged us to remain the next day.

*March 5.*—We arrived at Natans.

*March 6.*—We arrived at Khorandash, where we slept in a stable.

*March 7.*—We arrived at Kashoon, and lodged in the house of the governor, Ismael Khan. The Jews at Kashoon shewed me some New Testaments which I had given to the Jews at Bagdad.

*March 8.*—We arrived at Nasrabar.

*March 9.*—We arrived at Shorab.

*March 10.*—We arrived at Kom, where I lodged in the house of Askar Khan.

*March 11.*—We arrived at Kenaraker.

*March 13.*—We reached Teheran. Henry Willock, Esq., the British Charge d' Affaires, and Mr. Money, were coming out to meet me on horseback when I arrived. Dr. M'Neill and his wife received me with the greatest cordiality. Mr. Willock and Dr. M'Neill told me that many of the Mussulmans had long expected me,

anxiously wishing to converse with me on the subject of religion, and that Abu Alkasem Khan pretended that he had had a dream, announcing to him my arrival in Persia. As it was Sunday when I arrived at Teheran, we had Divine service, and I baptized the child of Dr. M'Neill, according to the rites and ceremonies of the Church of England.

*March 14.*—Mr. Willock had the kindness to introduce me to Mirza Abu Alhassan Khan; formerly Persian Ambassador in England, and now Minister of Foreign Affairs to his Persian Majesty, he is a very cheerful man; knows a little English, and talks almost incessantly. After this we called on Monsieur Varenco, the Russian Consul General, who seems to be a great historian, for he told us that Constantine the Great was made Emperor, on condition of his embracing Christianity, and being baptized.

*March 15.*—Mr. Money, who set out to-day for Hamadan, left eighty rupees in my hands for the establishment of a school at Tabreez. A very respectable Jew called upon me, by the introduction of Henry Willock, Esq. He told me that the Jews of Ispahan had written to them concerning the object of my mission, and mentioned the number of books I had distributed there. He requested a Bible and Testament, which I gave him.

An Armenian priest likewise called upon me, to whom I gave an Armenian Testament.

Dr. M'Neill has had the kindness to draw out a plan for the establishment of a school at Tabreez, according to my suggestion. Subscriptions have been obtained, in consequence, and the subject will be laid before his Royal Highness the Prince Abbas Mirza, for his sanction. It is expected that a house will be granted for it.

Some Jews called upon me, and requested Bibles and Testaments. The chief Rabbies are, Mullah Rahmem, and Mullah Abraham Sheerazi. They have five synagogues, and twenty Sepher Torahs, which they get from Bagdad and Yazd. There are about one

hundred families of Jews, and they have only one school, in which the Talmud is not taught.

Mullah Mooshe of Kashoon, who is now dead, was mentioned to me by the Persian Dervish at Cairo, as the greatest Jewish divine in Persia. Dr. McNeill has been present at almost every conversation I have had with the Jews or the Mussulmans.

Mullah Rahmim said to me, "We know that we are not able to argue with you, for the Rabbies of Yazd and Ispahan have written to us that you are well versed in the Scriptures; but tell us what you have to say."

*Myself.* "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, this I declare unto you; I declare unto you this day, that Jesus Christ is the Son of God, and that in Him alone you can obtain eternal life.

*Mullah Rahmim.* When will come the time of our redemption?

*Myself.* "Seek ye first the kingdom of heaven, seek ye first Jesus Christ, and all these things will be added unto you.—This is your misfortune," I continued, "that ye are altogether earthly; that ye understand not that the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. This was the misfortune of your forefathers in the time of Jesus of Nazareth; they expected a Messiah, not such a one as they ought to have expected. He was ordained to establish a spiritual kingdom on earth, but they expected a Messiah who should give them milk and honey in abundance, with great worldly riches, instead of the true riches of the mercy of God. My dear friends, many may come and try to encourage you in your views, and speak to you of a Messiah who shall give you the land of Israel, even down to the river Euphrates; but I come not to tell you of things like these, I come not to tell you that ye shall possess the river Euphrates, but that you shall possess the rivers of eternal life; that you may drink of that well which

springeth up to everlasting life, as soon as you come to Jesus. Jesus, Jesus is the only way I shew unto you, and as soon as you shall receive Him, and love Him, then shall the fulness of the Gentiles come in, and He himself will come quickly; and his reward is with him. Jesus shall I show unto you; to Jesus will I bring you; to Jesus, who is Alpha; to Jesus, who is Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, which you will find in the Gospel of his grace; then will you have a right to the tree of life, and enter in through the gates into the city in heaven. Brethren, Jesus has sent his angel; I, Joseph Wolf, am his angel; I am sent from the Lord Jesus, to testify unto you these things. I go through many tribulations, on account of his name; but I testify unto you, that Jesus is the root, and the offspring of David, and the bright and morning star."

Rabbi Abraham, whose brother has turned Mussulman, came to me with tears in his eyes, and begged me to speak with his brother, the renegado, in order that he might either become a Christian, or turn Jew again, for he cannot bear to see him united with the Mussulmans. I have little hope of this renegado, for, unacquainted with the contents of the Koran, which, when a Jew he was not even permitted to read, it is not possible that he can be a sincere Mahomedan. I fully admit that a Jew may become a sincere convert to Christianity without having been able to read the Gospel himself, for he might enter a church and hear the sound of the Gospel, and he might see good examples amongst Christians, although he may find evil ones also. But such examples surely can never be set before him in favour of the truth of Islamism. With a hypocrite, time is lost. I complied, however, with the wish of Abraham, and argued with his brother for several days, in the course of which I found him out to be a complete hypocrite.

A few days after I had given the books to the Jews, they returned half

of them back to me. I wished to know the reason, and therefore went on the Sabbath-day to the synagogue. The first Jew I saw was a Rabbi of the Spanish persuasion at Jerusalem, who had been preaching in Hebrew, against the principles of the New Testament. I immediately discovered the reason of the Jews having sent back the books. I entered into conversation with the Rabbi of Jerusalem, who was very civil, but told me candidly that he had seen me at Jerusalem, and that he knew I had excited sentiments among the Jews at Jerusalem which never had existed before; he said that on this account he had advised the Jews to send back the books. This same Rabbi called on me several times afterwards, and conversed with me about the Prophets; he travels about in Persia, to collect money for the holy city of Jerusalem. As I was leaving the synagogue, one of the Jews said to me, in a most serious, though respectful manner, "I shall have much to talk with you;" he never came to me, although several others came. This was after some of them had brought back the books.

The state of the Jews at Teheran is not so bad as the state of the Jews in other parts of Persia. The reason is, that the king is here, and he is tolerant towards all sects; he only wants peace, and if they give him money, they may profess what religion they like. His Majesty counts his jewels, and lives in peace with every body; he is said to be very fond of money and of jewels. This accounts, in some degree, for his leaving the Jews in peace at Teheran; he allows them to make money, and to give it to him; and when they bring him a Peishkesh, i. e. a present, as they sometimes do, his majesty is exceedingly pleased. Send him even a pound sterling, and he will thank you for it.

A great many Persian Mahomedans, who profess themselves to be complete Deists, called on me, and desired me to argue with them. They told me that they admit in the first instance, that Mahomed was an Ademe pooj, i. e. a worthless fellow, a robber, and debauchee, and that the Koran

contains nothing but lies; that the style is not so fine as the Mullahs wish people to believe, but far inferior to Hafiz and Saade; that they likewise admit that Omar, Abubekr, and Osman, were complete rascals, and Ali an idiot; and that the moral of the Gospel is a great deal better than that of the Koran. They then asked me what more it was necessary for them to believe?

*Myself.* That Jesus of Nazareth is the Son of God.

*Mirza Abd-Alrezak.* This I know is your faith, but why should God send his Son to redeem the world? he might have done it by any other way.

*Myself.* It is the strength of all infidels to begin their arguments with the question, "Why?" and the question shews at once that they know nothing, with all their learning and wisdom; for if they knew any thing, they would not begin to state their argument with the question, "Why?" for "why" indicates that we know not the reason of a thing, that we are ignorant, and ignorance proves nothing. It proves only that we are ignorant. Secondly, you see that in the world, a good man often suffers; and the sufferings of the good man produce happiness to many. The man of talent travels to enrich his country with the knowledge and science of other countries; and after he has laboured for the benefit of his own country a long time in distant lands, deprived of all the comforts of life, his own country enjoys the fruits of his labours; he enriches the ignorant inhabitants of the country in which he dwells, giving them the knowledge of the arts of his country, and finally, after many labours, is perhaps cruelly put to death, like Mungo Park, who went to Tombuktoo; and like Cook, who discovered the south-sea islands, and enriched England with a knowledge of geography, which she had not before. Many a patriot, who lives in health, in wealth, and in peace, seeing his country in slavery and misery, takes up arms, leaving his wife, his children, and his relatives, and having restored his country to liberty, rests in his native soil; but that liberty, per-

haps, after all, is purchased by the blood of this zealous patriot. Many a fool might ask why God suffers such heroes to be slain?

*Mirza Abd-Alrezak.* I do not believe in any Prophet; for why does not a Prophet now arise?

*Myself.* Again why? It is known that there has been no philosopher like Sir Isaac Newton in England for centuries back, and there is no such philosopher now on the face of the earth. I may as well ask you likewise, why there is now no such a philosopher as Sir Isaac Newton? why there is now no such painter as Raphael was at Rome? I have already told you, your why proves nothing.

(*To be continued.*)

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DOMESTIC.

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OBITUARY.

AMONG the most painful discouragements against which religious Societies in general have to contend, may be considered the paucity of visible fruit springing from the good seed which it is their privilege to sow. Too often it appears to fall on stony or thorny ground, or to be unprofitably scattered by the way-side; and while this forms a grievous and humiliating trial of faith to the labourers employed, it furnishes opposers with a specious argument against such seemingly unprofitable application of time and means. Let not, however, the servants of God be weary in well doing; many a buried grain of corn sinks deep into the soil, and after long concealment, germinates, attains a rapid growth, ripens, and is gathered into the Lord's garner, leaving a sweet, encouraging application of the precept, "In the morning sow thy seed, and at evening withhold not thy hand: for thou knowest

not whether shall prosper, this or that."

We have been led into these reflections by some circumstances attendant on the recent death of a Jewish girl, aged sixteen, who was educated in the school of the London Society. She was an orphan; and far removed from surviving connections.

At an early age she entered this fold, which the Lord, by the hands of believing Gentiles, has graciously planted for the lambs of the lost sheep of Israel. Here, her conduct was satisfactory, as far as outward correctness went, but she gave no indication of having inwardly received the light of divine knowledge. From this school, she was removed at the age of fifteen to the service of a lady, who was so well pleased with the uniform steadiness and propriety of her conduct, that when from increasing ill health the girl became useless as a servant, she still afforded her a home; until it was deemed necessary to place her under medical care.

Removed to an hospital, this poor daughter of Israel began to manifest the mighty power of Him whose name she had long confessed as her Saviour; for while the outward man was fast perishing, the inward man was renewed day by day; and she grew rapidly in that grace which is the forerunner of glory. Both during her stay in the hospital, and after her dismissal as incurable, she exhibited such a beautiful instance of suffering patience, resignation, thankfulness, and holy joy in her Redeemer, that the friends, who had formerly mourned over her apparent deadness to spiritual things, had abundant cause daily to bless the Lord, who affixed so gracious,

so unexpected a seal to their ministry.

A few particulars collected from her attendants and occasional visitors, are subjoined in evidence of this happy change.

A deep submission to the Divine will was conspicuously apparent in all she said or suffered; and not only so, but such a remarkable thankfulness for every, the least attention rendered by those around her, as shewed her to be clothed with that humility which is a fruit of the Spirit. Did a compassionate hand but smooth her pillow? the look of grateful affection still accompanied her words, while she confessed the Lord's great goodness in sending her such kind friends, and implored His blessing on them. Indeed, prayer was evidently her "vital breath;" she shewed unshaken confidence in its efficacy, rejoiced in it herself, and fervently recommended it to others. Frequently when any visitor had remained long with her, she has been heard to say, "I am sorry they came just now, I was praying;" then, with sweet submission, added, "but the Lord sent them: He is very merciful to me." A person remarking to her, "I hope, L——, when I am called to suffer as you do, I may be as patient," she replied, "If you pray to God, you will." On the believing prayers of others, she set a high value; once, when in great agony, exclaiming, "Pray for me; I am in violent pain, but the Lord will support me, if you pray with me. He has promised to answer the prayers of his people."

All the means of grace were prized by her: the visits of her spiritual instructor were always anxiously looked for, and once, on

being asked the reason of her eagerness to see him, she gave this reply—mark it, ye who often go on your way weeping, bearing precious seed, and almost doubting whether ye shall behold a harvest—"Because he taught me where to seek the happiness I am now enjoying;" and added, that "she had prayed for him, and for every person belonging to the Society." The word of God was precious to her; a little boy residing in the house where she died, frequently read to her; for his welfare she appeared particularly anxious; she gave him her Bible, telling him she hoped he would often read that sweet book, or he would never go to heaven. From her nurse she also obtained a promise of regularly attending divine service once every Sunday.

But her school-fellows, the daughters of Israel, and participators in the privileges so highly blessed to her, were ever nearest her heart. Whenever one of them approached her, she made her the bearer of some affectionate message to the rest, desiring their prayers for herself, and enjoining on them a particularly serious and attentive spirit both at their public and private devotions, and especially at family prayers.

These fruits were beautiful; and that they sprang from the immortal Root was made manifest. On the Lord Jesus she fixed her hope, and built her faith. Awaking from sleep a few days previous to her death, she cried out, "Lord Jesus, I believe on thy name!" and requested that the third and fourteenth chapters of St. John's Gospel might be read to her: from these chapters she was frequently heard to repeat verses; while the hymns that afforded her most de-

light, were, "Jesu, lover of my soul," and "Rock of ages, rent for me;" both so expressive of a simple dependence on Him whom her fathers slew and hanged on a tree, but in whom alone shall the seed of Israel be justified, and shall glory.

Of heavenly felicity she had the most realizing views: the substance of things hoped for, the evidence of things not seen, was present with her. The mother of one of her school-fellows, whose husband had died in the faith, went to see her, and asked if she was happy. "Yes," was the reply, "and hoping soon to be with your husband in glory."

A converted Israelite visited her, and after praying with her, said, "I envy you, dear child; I wish I was in your place." "But I could not give up my place," she answered. Two days before her death, at her earnest request, the Lord's Supper was administered to her, which she thankfully received, in remembrance of that Saviour on whose merits alone her hope of salvation was founded. In the early part of the last day of her suffering she appeared in too great pain to speak, but at length remarked, "The Lord has said, 'Where I am, there ye shall be also.'" About three o'clock she addressed a person sitting beside her, "Oh dear!

how long do you think it will be before the Lord will please to relieve me?" presently adding, "Dear Lord, thy will be done; take me now, O Lord, help me!" Half an hour previous to her departure, she said, "I have been praying for you all. The Lord will soon take me now." The Lord did take her; she went to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; and left to our society a mute, but impressive exhortation, to thank God, and take courage.

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#### NOTICE.

The Lecture to the Jews will be preached on Sunday evening, January 7th, at the Episcopal Jews' Chapel, Cambridge Heath.

#### *Subject.*

THE CALLING OF THE GENTILES,  
A PREDICTED CONSEQUENCE OF  
THE COMING OF MESSIAH.

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The Wednesday Evening Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Jan. 10th.

#### *Subject.*

THE TIME OF MESSIAH'S APPEARANCE.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

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#### LITERARY NOTICE.

The Rev. David McNicoll is preparing for publication, "An Argument for the Bible, drawn from the Character and Harmony of its Subjects."

It may be expected early in February, to form a duodecimo volume.

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#### ANSWERS TO CORRESPONDENTS.

We consider ourselves indebted to an "Unknown Friend." We receive his "hint" in good part; but shall be further obliged, if he will, by a private Communication, refer us to one or more instances, whereby his meaning may be illustrated.

B. is under consideration.

✍ The account of Contributions to the London Society is postponed till our next Number.



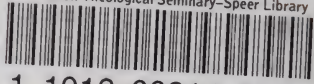
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